Herald of Gospel Liberty.

"Wherefore receive ye one another, as Christ also received us, to the glory of God."

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CONTENTS OF THIS NUMBER.

CONTRIBUTED ARTICLES:	PAGE
A Meditation. By C. L. J.	546
London. By L. J. Aldrich	546
The Sunday-school Library. By Emma K. Arnold	546
Money. By J. B. Weston	547
Discussion. By O. J. Walt	547
The Primitive Church. By J. J. Copeland	548
Notes of a Journey. By D. M. Helfinstine	548
News From New York. By D. W. Moore	548
Le Grand. By D. M. Helfinstine	549
Christian Biblical Institute. By J. B. Weston	549
Jesus. By Lily Carter	550
Sowing and Reaping. Poetry. By Mrs. O. F. Sexton	550
Only Two Sides. By A. R. H.	550
Controversy. By J. S. Hanger	551
"Our Name." By D. Powell	551
Questions. By O. J. Walt	551
Valedictory. By T. M. McWhinney	553
Agent's Notes. By Geo. E. Merrill	553
After-Service Meetings. By W. O. Cushing	553
A Plea for the Birds. By Lavina Harvey	554
Le Grand is Worthy. By A. Godley	554
Co-Partnership—The Rumseller's Proposal to the Devil. By Rumseller	544
Take Notice. By C. W. Choate	554
Resolutions	555
EDITORIAL ARTICLES:	
The Editor's General Notes	545
Paragraphic	552
The Strength of the Christians	552
Ministerial Mention	549
QUADRENNIAL DEPARTMENT	549
OUR MISSION DEPARTMENT	554
OBITUARIES	555
MARRIAGES	555
GLEANINGS FROM THE FIELD	556
BOOK NOTICES	557
AGENT'S DEPARTMENT	558
CONFERENCE NOTICES	559
CHURCH NOTICES	560

The Editor's General Notes

IN 1865 we were a people of 35,000,000 souls. Then we had a debt of $2,800,000,000, and the interest on the debt was $151 500,000 for the year. The same year we paid $8,500,000 as pensions, making a total of $160,000,000, or about $4 57 as a tax per capita for the people. Now the public debt, less cash in the treasury, is about $800,000,000, the amount of our national drink bill for one year, but we are a people of 63,000,000 souls. The interest debt for this year will be $36,408,000, while the pension account will call for $116 000,000, a total of $152,408 000, or more than $7,000,000 less than in 1865, when our population was 28,000,000 souls less than now. The per capita now for pensions and interest is but $2.44, or $2 15 less than in 1865. No loyal man should or can reasonably object to the pension payments. In a few years the veterans will be gone, but they will have left an undivided country, cemented anew, and, as we trust, for all time, with their heroic sacrifice unto blood itself. Since 1865 we have paid on the debt, including interest, over $2,600,000,000, a sum nearly four times as great as our present debt. No people ever did so well before.

IT is a blessed thing that America this year has bread enough and to spare. Our wheat crop has been exceptionally good, while the promise for a good corn crop is very fair. If we raise the usual average of corn, then our corn and wheat crop will exceed 2,000,000,000 bushels, and all of this will be needed at home and abroad. The wheat and rye crop of Europe and Asia is unusually small. Russia will have no wheat or rye for exportation, but will want, it is said, 250,000,000 bushels beside what she has raised, while Great Britain wishes 162,000,000; France, 165,000,000; Germany, 111,000,000; Italy, 44,000,000; Belgium and Holland, 60,000,000; and Spain, Portugal, Switzerland, and other lands 86,000,000 more. Toward this demand for 878,000,000 bushels of wheat and rye the United States can spare 150,000,000 bushels, and all other exporting lands not to exceed 110,000,000 bushels. Here, then, is a deficit in wheat and rye of about 618,000,000 bushels. Want never so stared the nations in the face as this year. How the world is to be fed for the coming year is the most serious of all problems. Hunger will come to many a door, and but for the grain fields of America—wheat, rye, and corn—starvation would confront millions. Happily, America is well supplied in wheat, and promises to be in corn. American farmers should be grateful.

ONE of the most remarkable defections of modern times is seen in the case of Parnell. The ability of his leadership in Irish affairs has been unquestioned, and, though Protestant himself, yet he has commanded the unqualified support and unanimous following of the Catholic representatives in parliament. The defection is wholly on moral grounds. The great leader has proved himself a great sinner, and thus unworthy of the leadership of his party. Disrupting the family of his confiding friend, thus treating marked generosity and unstinted hospitality with wholesale ingratitude and basest treachery, he finally defies public moral sentiment as well as churchly law by marrying the wife of his former friend and patron. The great leader has refused to relegate himself to the rear, and has fought battle after battle to regain his ascendancy, only to lose the victory to his foe in every instance. He has found at last that he who defies moral sentiment is like the man who kisses the muzzle of a blazing cannon. The moral law is the higher law to-day in all Christian nations, and it will have respect or it will take vengeance at last on the man who defies it, however bold his hand or strong his hold on the public heart. Parnell's terrible fall is the partial redress of a great wrong.

THE time when the desert will blossom as the rose may not be as far away as some imagine. The promise of the Word appears like an emphatic one, and we incline to accept it as literal. The Sahara Desert is about as large as the whole of Europe when shorn of Iceland and the Scandinavian peninsula, and is as large as the United States, including Alaska, to within about 70,000 square miles. Europe supports 327,000,000 population against 2,500,000 for the Sahara. Here, then, is almost a boundless waste, and it would seem as if the increasing millions of the world needed this vast stretch of country for a habitation. And is there not a possibility that the Sahara may yet be thickly peopled? It will be if it comes to blossom as the rose. If vegetation can be produced man will follow in swarms for habitation. It is now believed that the Sahara is underlaid with a vast body of fresh water from 75 to 400 feet in depth, and with small expense this water can everywhere be brought to the surface, and wherever it is so brought up, vegetation, including trees, becomes abundant. These wells, once bored, become running wells, the water rising about two feet above the surface, so that there is no labor in lifting the water. The first well was bored by the French in 1865, and now in three departments there are 13,185 of these wells which have reclaimed 12,000,000 of acres of land—about 20,000 square miles, a region nearly three times as large as Massachusetts. This is a good start toward the reclamation of the desert.

THERE is no positive proof that the three thousand added to the disciples on the day of Pentecost were baptized on that day. That is not the way God adds to his Church now, and probably no soul was ever added to his Church by the act of baptism. The adding is a spiritual translation, and thus the work of the Spirit on the heart, while the Spirit in its work is in no sense dependent on any human agency. But it is generally believed that the three thousand were baptized on Pentecost, while some have thought it to have been a literally impossible thing. But supposing the apostles were the only administrators, the work would not have been a difficult one. It would be a very easy thing to find twelve men who would gladly, in one day, baptize 3,000 converts. The 3,000 divided among twelve administrators would only be 250 for each. Recently, at Columbia, S. C., the pastor of Trinity Baptist Church baptized 206 persons in just ninety minutes, and a verse, "Hallelujah, 'tis done," etc., was sung following each baptism. We also recall the fact that some years ago the Rev. D. P. Pike, pastor of the Christian Church at Newburyport, Mass., baptized 97 persons in sixty minutes. The above pastors, together, would have enjoyed baptizing one-third of the 3,000 on the day of Pentecost, and would have done the work both nicely and easily.

LIBERTY of worship is not countenanced by the Catholic Church, only where necessity compels. They have no more rightful claim to freedom in worship than Protestants have, but they do have perfect freedom in all Protestant countries in the face of the fact that they denounce this freedom to Protestants where they have the power to suppress it. We would not encourage nor countenance an imitation of their example. Protestants can not afford to play barbarian, even if Catholics choose to do so, but we would have Protestants know the spirit of Catholicism and be on their guard against it. In Durango, Mexico, recently, the Methodists met to lay the coner-stone of their new church. American residents were present and the American consul, as well as the Mexican converts of the new church, which were very many. During the first hymn a stone was hurled by a Catholic at the crowd. Mr. Gilmore, the pastor, urged the Catholics, now an infuriated rabble, to allow them to quietly proceed, but they drowned his voice by yells, and finally, crowding about him, one struck him on the head with a pound stone, and he fell senseless. Catholicism could prevent such treatment of Protestants if it would, and is justly responsible if it will not. Instead, the Catholic Church encourages such persecution. Persecution unto death is its natural spirit and boldly justified by its teachings.

MORE Bibles were sold in Italy last year than any other book. Under the Pope the sale of the Bible was not permitted—it was an interdicted Book—but under King Humbert it may be sold as freely as any Italian novel. The Pope rarely objected to the novel, and if reasonably good he never interdicted it. It was simply the Bible—God's Holy Book, which gave no place to the papacy save in condemnation—that the papal hand was lifted against. It is not so now in Italy. Catholicism is mad at the Bible everywhere when it seeks to be a tool in the hands of the laity. It would drive it from all nations as regards the general membership of the church. It has done missionary work among the heathen for three hundred years, but has never translated the Bible into a heathen tongue. With the papacy the Pope is more than the Christ of the Gospel. He may speak directly to the people, but Jesus, through his Word, may not. Italy will be free with the Bible; it was never free under the Pope.

A MEDITATION.

"What shall I render unto the Lord for all his benefits toward me?" Psalm 116: 12.

My soul, thou loathest ingratitude in others; what is base in others, then, dost thou tolerate within thyself? When thou art favored by some poor, weak mortal, who can at best bestow but a meager blessing, thou seekest diligently some way of making an answerable return, if not in a like blessing, at least in a suitable expression of thanksgiving or obligation, which is ofttimes even more acceptable to the donor than an equivalent material good. Art thou thus ready to show thy gratitude toward men, and yet forgettest thou Him from whom descendeth every good and perfect gift? Thou seest the whole world under the fearful condemnation of ingratitude. "Neither were thankful," is the complaint of the Holy Ghost against those who, while knowing God, yet glorified him not as God. My soul, art thou too under this condemnation? Wilt thou be classed with such ingrates? Nay; but rather inquire with the Psalmist, "What shall I render unto the Lord for all his benefits toward me?"

When thou considerest those benefits, both as to their number and as to their value, thou too wilt find it no easy thing to answer this question, "What shall I render unto the Lord?" His benefits, like thy sins, are more in number than the sands of the sea, or the stars of the heavens, or the leaves of the forest. There is no tongue that can count them, and no pen of ready writer that can express their worth. Is existence a boon to thee? It is in Him that thou livest, and movest, and hast thy being. (Acts 17: 28) Dost thou find delight in contemplating the matchless beauties of the universe? These, too, are among his benefits; for the heavens declare his glory, and the firmament showeth his handiwork. (Ps. 19: 1) "The earth is the Lord's, and the fullness thereof." He created it; he embellished it with its innumerable beauties; he painted the covenant rainbow that spans the black arch of the departing storm-cloud; he gave their hues to the flowers that deck the fields; his hand grouped the objects in the landscape that so delights thine eyes; the brooks and fountains that refresh thee are but branches of the river of God, which is full of water, and whose streams make glad the city of God, the places of the tabernacles of the Most High. (Ps. 46: 4) Art thou solaced with domestic affections? Art thou cheered with the voices of dear ones in thy home? Dost thou find sweet music in the prattle of thy children, and sunshine in the smile of thy wife? This, too, must thou number among his benefits towards thee. For it is God that "setteth the solitary in families." (Ps. 68: 6) What hast thou that is not from him? Count over thy good things, if thou canst; omit not anything that ministers pleasure to thy senses, or delight to thy mind, or joy to thy spirit; lo, they are all his bounties to thee. And far surpassing in preciousness all that thou hast thus far recounted in this thy meditation, that Book which is manna to thy lips and water to thy parched tongue; that Book whose gracious promises are thy strength by day and thy song in the night; which tells thee of thy sins forgiven, and bestows blissful assurance of eternal life; that blessed Book which will be thine only hope when the black-winged angel of death brings the summons which once thou didst dread so much—this Book, too, must thou reckon among his numberless benefits. But, most peerless of them all, the perfect and sinless One, the Lamb of God, in whom thou hast redemption through his blood; who in love to thee took upon himself the infirmities and limitations of thy poor human nature, and expiated thy guilt upon the cross; whose shining example is to thee the illumined pathway of life, the way to that Presence in which are fullness of joy and pleasures for evermore. He is greatest of God's benefits towards thee. Nay; for God hath given thee himself to be thine everlasting portion. In himself is all good, so that no good thing hath he withheld from thee. (Ps. 84: 11)

What then, O God, thou light of my life, thou hope of my future, thou joy of my heart, tell me what can I render thee for all thy benefits? It is but a meager return that I can make thee, but such as I have shall be freely given if thou wilt accept aught. Dost thou say, "Son, give me thine heart?" and is this all thou askest? Lord, it is already thine, and only thine. Would that it were more commensurate with the blessings thou hast conferred upon me! What thou givest me is as the great cataract, while the return I make is but as the rising spray. And as the spray is itself but a small part of the great volume of water ceaselessly pouring over the precipice, so what I give to thee, thou didst first give to me, and I give thee but thine own. For all that is well pleasing to thee within my heart is of thyself. For once it was the haunt of every vile affection, and there was found in it no place for thee, the fairest among ten thousand, and the one altogether lovely. But oh, now thou art its only occupant. Take it, gracious Lord, and as thou hast cleansed it, so keep it, and suffer it no more to become the seat of pride and ambition and lust. Establish thy throne within it, and extend thy peaceful dominion over my every thought and affection and desire. C. L. J.

LONDON.

BY PRESIDENT L. J. ALDRICH.

We have given two full weeks to this metropolis of the world, and have scarcely begun anything like an adequate study of the city and of its remarkable historic institutions.

Those who have never visited London can have little idea of its magnitude. *Five millions* of people must require room in which to live and act to be sure. But how many of us begin to realize the number of human beings thus brought into one municipality? Unquestionably London is the most populous city in the world, and, as one has said, "It can not fail to have had an eventful history in all that concerns race, creed, culture, and general progress."

No one knows when the city began to be. The name "London" is clearly of Latin origin, and takes us back, at best, to the time of Tacitus. The early Britons were a branch of the Celtic race, and they are the first inhabitants of which we have any authentic history. After the Romans conquered Briton, early in the first century of the Christian era, London rapidly grew in population, so that in the time of Nero, A. D. 62, it was a town of special importance. We need not try to follow its history during the bloody strife and wars of the first six or seven centuries until the Anglo-Saxons became firmly fortified within the walls of the ancient city. The story is too long.

The old Westminster Abbey and St. Paul's Cathedral, churches that still attract great attention for the magnificence of their architecture, were occupied near the beginning of the seventh century. It is well to bear in mind, however, that these churches have been restored from time to time, and perhaps in some respects changed for the better. In their present form they are grand beyond description. I can not attempt a description, even of one of them, in the limits of this sketch. I have heard sound Gospel sermons in both Westminster and St. Paul's since I have been in London. Archbishop Ripon preached on the "Golden Rule," and though a man in highest authority in the Church of England, we rarely hear, even in our American evangelical churches, a more biblical discourse than he preached or a more genuinely liberal Gospel.

There are fourteen hundred churches in London, a large number of which are dissenting or independent. The Congregationalists have a strong hold of the people, and pastors like Joseph Parker and Newman Hall are men of great influence. Spurgeon's tabernacle is our ideal of a church building, and we have heard many in London say that the members are the most consecrated and full of good works of any people in the city. The very dangerous illness of Mr. Spurgeon prevented him from preaching during the month of July, and it was a matter of great disappointment to us Americans that we were not permitted to hear this great and famous man of God.

The evening we attended the great tabernacle the sermon was delivered by Newman Hall, a Congregationalist, and there were said to be more than seven thousand present, this being, however, much less than Spurgeon's average congregation. The church is for rich and poor alike. Everything is very plain and neat; still the rooms, music, architecture, etc., are unpretentious and simple, not in any fanatical or extreme sense. But we shall speak hereafter something about the churches and public buildings of London, and must close by adding a word more about the city in general and the condition of the people.

The vastness of the houses and the inhabitants is only equalled by the extremes of wealth and poverty on all sides displayed. The rich are enormously rich, and the poor enormously poor, and between the two there is a great gulf fixed. Intemperance is common, as much so, one would judge, among the women as among the men. Women keep the hotels and bar-rooms, and there is little attempt to conceal the nefarious business of whisky selling to people of all ages and conditions. There is, however, very little drunkenness. The 16,000 trained policemen somehow manage to keep the thing orderly, at least in an outward sense, so that upon the whole London is perhaps fully up to the average large American city in moral standard.

THE SUNDAY-SCHOOL LIBRARY.

Some years ago, in the neighboring city of New Bedford, there lived an old colored brother, who was in the habit of making the remark that he always wanted to "get to meetin' in de fo' part o' de commencement." And now, in "the fore part of the commencement" of this paper, I wish to say that I am appalled at the magnitude of the topic which has been assigned me.

I feel very much as if I had been asked to write about "The World." Where shall I begin? Still more, where shall I end? (It is now *your* turn to be "appalled.")

I have decided, however, to take up mainly two closely-allied branches of the subject—the contents of the library, and its selection. Of what, then, shall the library consist? Very probably it is the thought in your minds that "books are usually considered suitable." Ah, yes; but which are the suitable books? For, my friends, there are books and *books;* and an audience such as this well knows the powerful influence of a well-written book, either for good or evil.

We have all heard, over and over again, of many a boy and many a girl whose life-career was utterly changed, both for time and eternity, by the perusal of just one book. We have read how the reading of Homer's Iliad made Alexander the warrior; how the story of Alexander's conquests caused Julius Cæsar to become a man of many battles; how the study of Julius Cæsar and his exploits made of the redoubtable little Capt. Miles Standish the man for his times; and so, if it were necessary, we might go on indefinitely, giving instance after instance of like wonderful results. But it is not necessary. We have all seen the effect of different kinds of reading upon our children, our neighbors, and our friends. We have all felt it in our own hearts. If, then, the reading of one book be important, how much more so that of a collection of books! If the forming of *any* library deserves great thought, how much more that of the Sunday-school library! At no other time in life are the impressions so vivid, the heart so tender, and the memory so retentive as in childhood; and at the very period when all other public libraries are closed to them by reason of their youth, that of the Sunday-school stands waiting for them. The child who can walk and talk is too young to come, and, having come, to carry home a book. Our libraries, then, must contain plenty of books for the youngest classes. These volumes need not always be of the smallest size; in fact, after the first selection is made for them, and as additions are made to it occasionally, some larger books, suited to their comprehension, will be found advisable. Perhaps, as a rule, you will find that the smaller the child the larger the book he wants.

For this purpose, bound volumes of the children's magazines, published by D. Lothrop & Co., of Boston,—Babyland, Pansy, Our Little Men and Women, and, perhaps for the next older grade, the Wide Awake, Chatterbox, and others, purchased at the close of the year,—are very popular, contain a great deal of valuable instruction, and are not at all expensive. Let me suggest just here: Don't cover the books. Let their attractive bindings be seen.

Who does not know how much the child's pleasure is enhanced by it? He loves to study the outside as he does the inside of the book, and forms his theories of the contents from the scenes depicted on the one, as well as from the engravings contained in the other. Don't defraud him of so large a portion of his enjoyment; but when he returns his book on Sunday in good condition, take pains to commend him before the class for the care which he has taken of it; speak of the beauty of the binding and the general neatness of its appearance. You will soon find a marked improvement in the matter, and few books will be materially injured or defaced.

Again, the Sunday-school library is important as a means to draw in young people to the Bible-classes—those who have no particular interest, otherwise, in coming, but who will come if they can thereby obtain a new book.

Thirdly, by means of the library, we reach a class of people whom we could reach in no other way—people who never come to Sunday-school, who are never seen in church, but who will read the books brought home by their children—indeed, sometimes, will see that they are regular attendants there, solely for the sake of obtaining for themselves interesting reading. They will thus give heed to, and be impressed by the truths to which they would not for a moment listen from the lips of any human being, and gradually some of them will be drawn to the Sunday-school, to the church, and eventually to the fold of Christ. It will be evident that great care must be taken to make sure that our libraries contain just the elements necessary to attract, and, at the same time, to help the last two classes mentioned; but while watchful for such possible opportunities as these, we must by no means be neglectful of the needs of the habitual Sunday-school and church goers.

Having thus all these different human beings, with their varying tastes, dispositions, opportunities of education, and habits of thought, all to be provided for, is there any uniform rule to be laid down as to the contents of the library? I answer, Yes; let every book contained therein, whether for young or old, didactic or devotional in style, or belonging wholly to the realm of fiction, be decidedly and distinctively religious in its tone and teaching. Let it not be enough that it be entertaining, instructive, historical, or classical. If it be claimed that this rule will answer in large cities, with their magnificent public libraries, but that in country towns, deprived of these privileges, greater laxity is allowable, nay, even necessary, I answer this: If ever this were true, the day has gone by. In these days, when the most fascinating of histories and the most charming of classics, both ancient and modern, are used as text-books in the schools; when John B Alden, of New York City, will furnish you with materials for a liberal education for yourselves and your families, in his famous Elzevir Library, at a cost varying from two to eight cents per volume, the Sunday-school library should be kept strictly to its original purpose—that of *religious* instruction. It was, and should be now, preeminently designed for reading upon the Sabbath day. When God says, "Remember the Sabbath day, to keep it holy," he means it even with reference to the book which the child holds in his hand, and the child himself will know that he has not obeyed while reading a book, however instructive otherwise, which has no special teaching with regard to God and his ways.

Youth is receptive and sensitive to truth, and an appetite grows with what it feeds upon, and a taste may be easily cultivated in the young for a decidedly religious sentiment in what they read, which will come to be looked on by them, not as a nauseous medicine, more or less skillfully disguised, but as a delightful flavor, without which upon an otherwise entertaining book will be "flat, stale, and unprofitable."

Having, then, decided what our library shall contain, we will proceed to the second division of the subject—its selection. In some churches this matter is very easily settled by saying: "Oh, the minister is the one to do that; he understands all about such things;" which is, no doubt, true, and they thereby wash their hands of both trouble and responsibility; and the pastor, who thought he had more work before than he could perform, does a little more, or a great deal, and says nothing. In a large majority of churches it is customary to have this work done by a committee appointed for the purpose by the Sunday-school superintendent. Yet there are difficulties attendant upon even this appointment. The superintendent needs to exercise almost superhuman judgment in his selections, lest he have different strong-willed enthusiasts who will not work harmoniously together (if, indeed, they will work together at all), or lest they be like the old farmer's wondrously well-matched yoke of oxen, one of whom was willing to do all the work, and the other was willing he should. If the superintendent escape Scylla in this matter, and do not speedily fall into Charybdis, he will be worthy of a place among the seven wise men.

Having obtained our committee, let us consider the different methods by which they may do their work. The first and only allowable one in some churches is to purchase only such books as are published by their own particular denomination. This I have never known to be, on the whole, satisfactory, but is preferable to some other ways. The second tendency is a great temptation to Sunday-schools with only a small amount of money to purchase a lot of cheap books. One winter, at Christmas time, an intelligent Christian lady told me that, in one of our dry-goods stores in Fall River, there was a large and very nice-looking collection of books, only twenty-five cents apiece, and she should think we might obtain a fine addition to our Sunday-school library at small expense. I went down and examined them; they were principally by Jules Verne, Ouida, and The Duchess, with a few scattering copies of Robinson Crusoe and Gulliver's Travels. We decided to wait before purchasing.

The next method of selection is by titles, and will be found closely parallel in its results to the last mentioned—that of judging by outward appearance. A few years ago a new author appeared upon the literary horizon. You saw the name of his first book upon every bulletin-board; you read it in every newspaper. Did you travel, the peripatetic newsboy thrust the book in your face, or laid it in your lap. We might almost say, the birds sang it and the winds whistled it. It was "King Solomon's Mines." Remembering that "King Solomon made a navy of ships in Ezion-Geber, and they came to Ophor and fetched from thence gold, four hundred and twenty talents, and brought to King Solomon," I obtained the book and looked it over, with the Sunday-school library in mind. I need only say that I was so satisfied, or dissatisfied, with the style of the work that when the author's next work, entitled "She," appeared before the public, although I am a firm believer in "the coming woman," I did not purchase the book for our Sunday-school.

Again, it is not always safe to secure a book merely because it is written by a minister, as witness the writings of Rev. Chas Kingsley and Rev. Herbert D. Ward. While reading them one is strongly reminded of the old lady's conclusion with regard to marriage: "Some draws a prize, but then, again, some gets a most awful blank." This we find true in the works of some other authors also. Although as a work of art, and vivid pictures of Eastern manners and customs, "Ben-Hur" may be considered one of the most valuable books for the Sunday-school library, yet General Wallace's other book, "The Fair God," were much better out of it than in it.

Next, your committee may try reading up book-notices, and endeavor to get at the contents of books in that way. The *Sunday School Times* prides itself upon the justice of its reviews, and claims to notice no book which is not worthy; but when it denounces Prof. Drummond's "Natural Law in the Spiritual World" as "materialistic," while shortly after it recommends Tolstoi's novels as desirable reading for a Sunday-school class, one realizes the fact that no one but the pope is infallible.

One very good way is to obtain catalogues from firms which publish Sunday-school books, and make your selections therefrom. You are thus quite reasonably sure at least of getting no bad books. The greatest drawback to this method is the general sameness and monotony which will gradually creep over your library, if you purchase from the same publisher many times in succession.

Among the best of writers are the Warner sisters, Mrs. Conklin, Mrs. Whitney, Mrs. Prentiss, and Mrs. Alden. Of course, the only perfectly reliable manner of choosing your books is to read every one before placing it in the library; and yet, so long as library committees are appointed from among the busy people, as they usually are, they can hardly spend the time for this, and so, occasionally, they may make a mistake. This may sometimes be on the very point about which they are the most strenuous—like a professor in a certain university, who used to give one of his rules for writing correct English in these words: "Never use a preposition to end a sentence *with*."

And after giving you the results of twenty years' experience in this branch of Sunday-school work, and having hinted at a full proportion of blunders made, I can only suggest to you, when attempting similar work, in order to attain the best results and avoid the mistakes, that you will have to do like the servant girl, who, when asked if the lady of the house was in, replied that she would "find out—by ascertaining."

EMMA K. ARNOLD.

MONEY.

There is complaint made in many quarters of the scarcity of money, and a demand for the issue of more; but the following shows that the aggregate of money in circulation now is between three and four times what it was in 1860, and the amount on the average for each man, woman, and child, nearly twice as much:

"The Treasury Department has prepared statements which show that the amount of money in circulation in 1860 was about $435 000,000 and the amount per capita was $13 85; in 1865, $728 000 000, per capita $20 82; in 1885, over $1 292 000 000, per capita $23 02; January 1, 1891, $1,529,000,000, per capita $24 10."—*Fall River Herald*.

MORAL.—Curtail expenses; don't run in debt; don't be in such haste to get rich; give more attention to *soul-values;* and money will not seem so scarce.

A Western member of Congress, assuming to speak for farmers, is reported as saying: "We are going to make our own money, and pay our own debts." Suppose the man who owes you should say: "I am going to make my own money, in shape of a promise to pay without saying when; give you as much of it as I now owe you, and then we are square; you are paid, and I am out of debt." Would you be satisfied with it as an honest and honorable transaction? This is an advance on the acts of the Middle Age kings. They would get deeply in debt, and then issue an edict to this effect: "I have so much money; I will ordain that what is now called a pound of gold or silver shall be called two pounds, and pay my debts with half the money." Was it any more honest because a king did it? It is impossible everywhere to make an immoral act a moral one by any statute law.

J. B. WESTON.

DISCUSSION.

I have watched the troubling of the waters—discussion—for some years. I am puzzled to understand how a man can have an ardent faith and object to its being discussed. Generally, most men believe it is best to put their "light on a bushel." It may be I mistake, but as I see objections, they are made largely when men have nothing in particular that they care for, or when they fear their proofs are not clear, or they fear their views are not current with the people. But the freedom of the press is among our most cherished rights; a free school, free speech, and an open press are among the first rights of our people—should be of all people. Discussion is the "inalienable right" of all, and only while we have freedom of speech is the freedom of thought much better than idiocy, for all social purposes.

And because we are all of the same church is no valid reason why we should not discuss. Discussion, in charity, builds a firmer, vigorous union.

All in all, I close much as I began—by saying that the no-discussion idea does not have much depth of earth—does not send its tap root down to the nether springs.

O. J. WAIT.

THE PRIMITIVE CHURCH.

The progress of the Christian Church has not been as rapid as men of God would have it; but Christianity, like the sciences, must feel its way. The gnostic can feed the world on his philosophy, but can't change the Christian religion. The skeptic proves, he says, that "Christianity was not founded by Jesus Christ," by showing that "early history was silent upon the subject, while all other subjects, political and religious, were written up voluminously." We admit that the Christian Church was not a popular church; it was then, as it is now, in the minority. But was there not a cause for silence with these historians? Let us see:

Christ was not born in a king's palace, or of a family of the nobility. We know but little about his reputed parents. His mother, Mary, was of the tribe of Levi, while Joseph was a member of that of Judah, and a descendant of David. We know virtually nothing of the first years of his life. His home was in Nazareth, of Galilee; his reputed father, Joseph, was a carpenter. The family was large, in addition to Jesus. Mary was the mother of four sons and several daughters. The family probably belonged to the middle walks of life—neither rich nor poor. Zebedee, a well-to-do fisherman of Bethsaida, on Lake Galilee, had married Salome, the sister of Mary. So we see that the Christ never moved in the society of the rich lords; and this will account for the silence of history regarding Christ and his family.

The Jews were divided into many sects—Pharisees, Saducees, Nazarites, and Essenians. The Nazarites were a sect who held themselves aloof from the world, and its business was political and financial; and the symbolic rites of the Essenic sect were nearly the same, and we think we are justified in saying that the Christian Church, in its infancy, so resembled the Nazarite or Essenic church that they were thought to be the same. And when we remember that, to the masses, books and literature were unknown,—geography, arithmetic, and natural science were unknown terms to the masses,—we do not wonder that a Christ could not be heralded then as swiftly as now.

I am of the opinion that John the Baptist was of the Essenian branch of the Jewish church, from his peculiar dress and austere life, his plainness of speech, his maxims, the doctrine he preached, and the symbolic rites he adopted. And now the Nazarine makes his appearance, and his mode of living and preaching were so much like that of the Baptist's that he was looked at as one of the Essenes. And to me this accounts for the silence of history regarding the Christian Church. Christ gathered about him a band of disciples. Twelve of them stood in especial relation to him, and have been known in history as his apostles. With one possible exception,—Judas Iscariot,—all were from Galilee. Possibly one or, with a less degree of probability, two of them, James and Jude, were brothers of Jesus. Two of them were probably his cousins—James and John, the sons of Zebedee. Three others (Peter, Andrew, and Philip) were from the same little town as these two—Bethsaida. One other, Nathaniel (Bartholomew), was from Cana, of Galilee, and had thus probably not only known Jesus in his youth, but was known to the Bethsaida disciples. Of the other three—Matthew, Thomas, and Simon—nothing very definite is known. So we see the infant church starting, with its Leader in the middle walks of life, and his followers all men of no note. No wonder it was not noticed. Philo was a voluminous Jewish writer in the first half-century of Christianity, and Josephus of the latter part of the first century, A. D., but they never mention Christ or his church. But when we look at the world, taught by Judaism and oriental Greek and pagan philosophy, and see the church start to battle against the hydra-headed monster, paganism, we wonder, What will it accomplish?

The followers of Christ were first called "Ebonites" (poor), but were called Christians later, at Antioch. At the close of the first half-century there were two wings of the Christian Church—Ebonites and Essenic. Paul takes the work in hand to bring them together, and was successful, though he was not fellowshiped for seventeen years by the apostles. It has been a question whether Paul was mentioned in history. It is not known; but the Jewish talmud speaks of some one under the name of Aches, and it is interesting at least to note the evidence offered on this point. It says: "He had the reputation, rare at that time in Palestine, of being a Greek scholar. Grecian poetry did not fall upon his lips." While yet a student at college, when he rose up to speak, "many books of the unbelievers dropped from his lap." "He chose as his master Gamaliel, and studied to be a rabbi, but was converted to Christianity." And it speaks of his conversion to the "apostacy" of Aches, and "known all over the earth," and being once, in ecstacy, "carried up into heaven." The poet Lucian, in the early part of the second century, makes one of his characters describe Paul as "the Galilean—that bald-headed, long-nosed man, who trod the air into the third heaven."

Now that doctrine that has for time immemorial caused trouble in the church (trinity) comes into the church, and is brought, or borrowed, from Brahmanism, and is taught by pagan philosophy; and in 325 A. D., Constantine, a pagan, emperor of Rome, called a council at Nice, and under threats of loss of office to the bishops, and banishment, the pagan trinity was placed in the Nicene creed. A pagan theology—and yet men are called "hetrodox" that will not accept it, with other Brahman polytheism.

But with all the obstacles that were to overcome, the "little stone" has continued to roll. I am glad that there was a religion as good as paganism before the Christian religion. We must admit that its tendency was not downward, but served to conduct man from lowest savagism to a high state of civilization. Way back in old Assyrian times, there were souls who felt oppressed by sin, and longed for deliverance; and it is not for us to say they were denied this boon. The infinite Father is near to all who seek after him. The following beautiful hymn to Venus tells of spiritual victory even by a pagan, who came as near God as he could in his blindness:

"Thy adoring vot'ry, I
In thy faith will live and die;
And, when Jove's supreme command
Calls me to the Stygian strand,
I no fear of death shall know,
But with thee contented go;
Thou, my goddess, thou my guide,
Bear me through the fatal tide;
Stand me on th' Elysian shore,
Where sin nor grief is more—
Life's eternal blest abode,
Where is virtue, where is God."

J. J. COPELAND.

NOTES OF A JOURNEY.

It has been my happy privilege to spend about one month with Southwestern Iowa and Northwestern Missouri Conferences. Generally speaking, I find the brethren taking on new courage, and ready to work with a greater zeal in the Master's cause. The fact that a good per cent. of our students at the college at Le Grand are preparing for the ministry inspires in them hope that our beloved cause is no longer to languish, as it has in the days of the past. They feel that the churches that have but occasional or no preaching are soon to be supplied with young men, full of zeal for the Master's cause. They see in the near future new churches established, and our cause finding its way into the towns and cities. They know full well that truth is stronger than error, and when the principles of the Christian Church are properly presented, men will see that these should claim their support rather than human creeds.

The work of Piqua, Ohio, will be duplicated many times here in the West, when once we have the men ready for these centers of influence. Look up, brethren; that is right. The clouds are clearing away. There are thousands in the creed churches who believe the principles of the Christian Church. They will soon have strength enough to say "good-bye" to their old home, and to come out where there is liberty in Christ.

These brethren here in this section of country are wonderfully blessed with good crops, save in the hail district that I formerly spoke of. I never saw such a crop of apples. This, Atchison County, Mo., is famous for fruit—apples, cherries, peaches, plums, pears, and small fruits. There is one thing much against the real prosperity of the country, viz.: too much of the land is in the hands of a few. Would not our country be much better off if no man could own more than a section of land? There are a good many men here owning from 1,500 to 3,000 acres. It is said that more cattle are fed in Atchison County than in any one county in the United States. One man, Mr. Rankin, sometimes feeds 10,000 head. Some of the wealth of these men is consecrated for good purposes, such as building colleges, churches, etc. We have some good, earnest brethren here in Missouri. I have only been able to visit two of the Christian churches in Missouri—Tarkio, and Lone Chapel. Sister Maggie Wallace has had charge of these churches for a good many years, and she has done a grand work. She is still highly respected. Bro. William Manville, of Valparaiso, Ind., and I assisted Sister Wallace in holding a meeting of a few evenings with the Tarkio Church. We had a very pleasant meeting. Bro. Manville is one of our ablest men in defense of the principles of the Christian Church. He has no sympathy with human systems of theology. Nothing meets his approval if the Word of the Lord condemns it. He fellowships a man because he belongs to *Christ*, and not because he belongs to some "popular" church. This dear brother has held continued pastorates for a good many years, but this year is being given to traveling and preaching; and should any of our brethren in the West need his services this fall or winter, they can secure them by writing him at his home. It was very hard for me to part with this dear man of God. Hearts "knit together in love" feel the severing much more than those whose only tie is simple friendship.

The people professing godliness here, like most every place else, are divided—some for the Methodist South, and some for the Methodist Episcopal; some Presbyterians, and some United Presbyterians; some Baptists, and these are divided. There is what some call the Close-Communion Baptist; and, then, there is the Holy Baptist—by some called the "Dancing Baptist." The True Methodists are here; the Salvation Army has its followers; the Lutherans; the Catholics join with all the rest and pray, "Thy kingdom come." But oh! how inconsistent is such a prayer! How can such a prayer be answered when those who profess to be subjects of the kingdom are so divided? How can any Christian heart justify all these divisions? I find that wherever the principles of the Christian Church are well known, people are much pleased with them. May the day soon come when men shall think more of their Bible than they do of their creeds.

D. M. HELFINSTINE.

NEWS FROM NEW YORK.

The hot weather, excursions, summer resorts, etc., have greatly interfered with our congregation at Newark of late.

We expect to have the churches in the western division of the New York Central Conference unite with us at Newark in a quarterly meeting the last Saturday and Sunday in September.

Revs. L. Coffin and I. Bullock are regular attendants on our church services, morning and evening, and each teach a class in the Sabbath-school.

Our Sabbath-school had a pic-nic at Sodus Bay, on Lake Ontario, August 14th. Good place; good time.

The church and Sabbath-school at Clarendon are having quite a boom this summer under the labors of Rev. W. Vreeland. They have bought a new organ and paid for it.

We greatly regret to lose two such noble, faithful preachers from our conference as Revs. S. Q. Helfinstine and O. W. Powers, yet we are glad to know that Bro. B. S. Crosby goes to Castile. Hearty welcome to him. May as good a man be found for Parma. The church is deserving.

The following personal item appeared in the *Brockport Republic* last week: "Miss Clara L. Moore, graduate of the Normal School class of '91, and president of the Baptist Y. P. C. E. Society of this place, has accepted a position as teacher in the Juvenile Asylum on 176th Street, New York City."

The New York Central and Western Christian Conferences will unite in a "ministerial institute" at North Rush the latter part of October. A program will be published in season.

D. W. MOORE.

Quadrennial Department

The American Christian Convention, Rev. D. A. Long, D. D., President, Rev. J. J. Summerbell, Secretary, 2120 West Norris Street, Philadelphia, Pa. By the action of the Convention the Secretary is made the GENERAL AGENT.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

MINISTERIAL BUREAU.—*Without extra expense to the churches or ministers, on application to the Secretary, lists of churches asking pastors will be sent to the ministers; or, lists of ministers desiring charges will be sent to the churches. Ministers who secure parishes will please notify the Secretary, that their names may be dropped from the lists.*

Four annual collections are requested by the American Christian Convention.

On the second Sunday in March, for Education.

On the second Sunday in June (Children's Day), for Home Missions.

On the second Sunday in September, for Foreign Missions.

On the second Sunday in December for the American Christian Convention.

Those who have not the opportunity to contribute in the collections of the churches are requested to send money directly to the Secretary of the Convention.

Receipts of the American Christian Convention for the Period July 28, August 6, 1891.

Date.	Donor, Church, or Sender.	Amount.	Purpose.
1891.			
July 28	Quaker Street, N. Y.	12 00	Home Missions.
"	Red Rock, N. Y.	4 50	"
"	Austerlitz N. Y.	1 50	"
"	Fairview, Erie County, Pa.	6 00	"
29	Haverhill, Mass., S. S.	12 00	"
30	M. A. Fordyce, per Rev. L. Fordyce	75	Foreign Missions
"	Wabash, Ohio	3 57	"
"	Nashville, Ohio, S. S.	5 00	Home Missions.
"	Le Grand, Iowa	18 18	"
"	West Cairo, Ohio, S. S.	8 12	"
"	Mt. Zion, Decatur Co, Iowa	1 17	"
31	Bangor, Maine, S. S.	2 10	"
"	Hillisburg, Ind., Union S. S.	3 00	"
Aug. 1	Spruce St., N. Bedford, Mass.	2 00	"
2	Jonn Barden	2 00	Secy's Office, on pledge of N. E. Convention, for deficit.
"	J. W. Wheeler	5 00	"
3	Rev. Wm. Bradley	4 00	Home Missions
"	" "	2 00	Foreign Missions
"	" "	4 00	A. C. C.
"	" "	2 00	For Franklinton.
"	" "	3 00	C. B. I.
"	Rockland, R. I.	5 6	Home Missions.
"	Clayville, R. I.	3 40	"
4	Salisbury Point, Mass	7 00	For Secy's Office, on pledge of N. E Convention, for deficit.
"	Rev. A. A. Williams (charge)	25	Secretary's Office.
"	Franklin St., Fall River, Mass.	20 00	For Secy's Office, on pledge of N. E. Convention, for deficit.
"	South Portsmouth, R. I	3 00	
5	Neville, Ohio	3 70	Home Missions.
"	Prosperity, Pa. (Ray's Hill Cf.)	7 00	"
"	Eagle Chapel, Ohio	8 00	"
"	Feesburg Ohio	1 08	"
"	Antioch, Ohio (O. S. Cf.)	1 31	"
"	Shiloh, Ill. (S. Wab. Ill. Cf.)	1 03	"
"	Liberty, Ill. " "	1 23	"
"	Bethlehem, Ill. "	1 46	"
"	Jerusalem, Pa. (R. Hill & Pa. S.)	5 40	"
"	Sugar Grove, O., S. S. (Miami C)	3 39	"
6	Six Mile, Ind., S. S.	2 75	S. S. Department.
"	Bethel, Pa. (Ray's Hill, Cf.)	5 50	Home Missions
"	Broome, N. Y.	2 00	"
"	Lewisburg, Pa., S. S.	3 75	S. S. Department.
"	Union Chapel, Ind. (Ind. E. C.)	3 00	Home Missions.
"	Pl. Hill, Ind. (Ind. W. Cf.)	5 00	"
"	Scotland, Ind.	1 73	"
"	North Pembroke, N. Y.	2 00	Foreign Missions
"	Pl. Hill, Iowa (Des Moines Cf.)	7 00	Home Missions.
"	Mt. Vernon, Iowa "	5 00	"
"	Pleasant Ridge, Iowa "	2 36	"
"	Croy's Creek, Ind.	5 90	"
"	Higginsport, Ohio.	8 50	"
"	York, Maine	11 00	"
"	"Sister, Friend," per W. G. Moulton	1 00	For Franklinton.
"	Fairview, Ind (Ind. W. Cf.)	1 80	Home Missions.
"	South Prairie Union, Ill.	2 30	"
"	Japan churches—		
	Ishinomaki .16		
	Tokio, Azabu .11		
	Tokio, Oji Meeting .39		
	Wakuya Meeting .04		
	Iwai Church .26		
	Tokio, Hongo Meeting .02	1 98	"
"	Rev. D. F. Jones and wife	50	"

I have this August 7, 1891, sent to Hon. F. A. Palmer, the treasurer of the Convention, the sum of ($246 86) two hundred and forty-six dollars and eighty-six cents, to be placed in the treasury of the American Christian Convention, credit being given as follows:

To Home Missions	$184 79
To Foreign Missions	8 32
To American Christian Convention, Gen'al Fund	4 00
To Secretary's Office	37 25
To Franklinton College	3 00
To Christian Biblical Institute	3 00
To Sunday-school Department	6 50

The foregoing list is one of great interest, and will repay close examination. Brethren, study it, emulate it, and rejoice. Together with the other churches and individuals (several of each) that are here seen contributing for the first time, it is necessary to call attention to the contribution coming from Japan; not only the gift of Bro. Jones, but the contribution of the churches, for home mission work in America. The sum may seem small in American eyes, but it is much larger than a similar sum given in this country; for it is larger in proportion to the sums handled by the people, much larger in comparison with incomes.

But it is not the exact amount, particularly, that gives us joy in receiving the gift from Japan, but the fact that these converts so lately won from heathenism hear the call that we issue in this land; they are not so absorbed in the redemption of their own country that they do not recognize the fact that there are heathens in America; they have absorbed the spirit of Christianity, which makes us burden bearers one with another; there is promise that the churches will become self-sustaining, and the funds raised in America for foreign missions may be later used for the spreading of the work in new fields in the vast heathen world. This summer has given repeated causes for thanksgiving, and not the least cause is this gift from Japan for the work among the lost ones in America. We have increased hope of the permanence of the Japan churches.

I print the letter of Bro. Jones, accompanying the remittance.

THE FIRST REMITTANCE FROM THE CHURCHES IN JAPAN.

All will be interested in reading the following letter from Rev. D. F. Jones, accompanying the first remittance from the churches in Japan, in connection with our general work:

I GO CHOME, SHIN MINATO CHO, KYOBASHI KU, TOKIO, JAPAN, July 13, 1891.

Rev. J. J. Summerbell:

Dear Brother,—Am delighted with the gradual advancement of our beloved church in raising funds to carry forward her various enterprises. May the dear Lord continue to give you and your co-laborers in this important work all the wisdom, patience, and perseverance necessary to bring our dear people up to that point where they shall enjoy their full privileges and do their full duty. I am glad to report 98 cents (1 yen 22 sen in Japanese currency) raised by the native Christians, not one ring, as far as I know, given by a foreigner. I fear to boast, lest a reaction; nevertheless, I feel grateful to know that out of our weak band of Christians, after four years, or rather at the end of four years' labor by our mission in Japan, these dear brethren have so heartily responded to the call of the Convention. Some time ago I fear scarcely one cent would have been given for any work outside of Japan. Thankful for this change also. Please book as follows (Home Missions):

	Jap. currency.	*U. S. cur.*
Ishinomaki Christian Church,	20 sen.	16 cents.
Tokio, Azabu, " "	14 sen.	11 cents.
Tokio, Oji meeting,	49 sen.	39 cents.
Wakuya meeting,	5 sen.	4 cents.
Iwai Christian Church,	32 sen.	26 cents.
Tokio, Hongo meeting,	2 sen.	2 cents.
Total in U. S. currency,		98 cents.
Mrs. Jones and myself, for same object (Home Missions),	65½ sen.	50 cents.
Grand total,		$1.48

This sum will be transferred for me by Bro. Bishop, with our united Christian regards. Yours in Christ,

D. F. JONES, Treasurer in Japan.

A circular letter prepared by the missionaries, and addressed to the churches in Japan, will be published later.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

LE GRAND.

The fall term of school at this institution will begin September 8th. We are pleased to announce that the prospect is good for the coming year. We expect to greet a number of our old students again at the opening, while a number of new students will gladden our hearts by their presence. We anticipate a very pleasant opening and a prosperous year. While we will gladly greet our old students, we are happy to say they will greet some new teachers, who will join us to make the school year pleasant and profitable. Students will be pleased to learn that the building is to be heated by the hot water system of heating. I shall be pleased to correspond with any young persons who have the ministry in view, and desire to attend school but are hindered on account of means. Feel free to write me, brother or sister, and I will be glad to help you all I can. Catalogues will be sent free on application. D. M. HELFINSTINE.

—J. H. Soper, of Le Grand, Iowa, is the treasurer of the Institute of that place.

CHRISTIAN BIBLICAL INSTITUTE.

Summary of treasurer's account for July, 1891:

RECEIPTS.

Balance from last month		$ 65 01
Interest.		
Dividend on National Broadway Bank	$120 00	
" Ætna Insurance Co	46 00	
" Orient Insurance Co	27 00	
" National Insurance Co	25 00	
Interest on Jacksonville bonds	280 00	
" John McCalman's note	6 00	497 00
Donations.		
Lydia A. Martin	5 00	
Millicent E. Frost	2 00	
James S. Frost	10 00	
Caroline Forman	5 00	
Henry S Mace	5 00	
American Christian Convention	62 62	
Hannah L. Stoddard	5 00	94 62
Endowment Funds.		
Wm. Edwin Tillapaugh, Esq., executor of estate of Fidelia Evans, Richmondville, N. Y.		200 00
Total receipts		862 63

EXPENDITURES.

M. Summerbell, D. D., on salary	75 00	
W. Hathaway, D. D., on salary	50 00	
J. B. Weston, on salary	420 00	
A. V. Haight, printing prospectus	6 00	551 00
Balance in treasury		311 63
Total		862 63

It will be seen by the above that it has been necessary to draw heavily on our July income to pay the salaries of last year. This, for two years past, we have been able to avoid, and should always do so. Our invested funds, and with them the income from them, are slowly increasing; but these are small. If our liberal friends will increase their liberality somewhat, and new friends will come to our aid, we may make the current year come out with a better showing. J. B. WESTON.

MINISTERIAL MENTION.

H. J. RHODES, Tokio, Japan, baptized four persons at Ishinomaki July 25th, and expected to baptize others soon.

THOMAS HESTON, De Graff, Ohio, has taken the HERALD for forty-six years and loves the paper fervently, as his service for it proves.

SAMUEL C. PALMER, Cottonwood Falls, Kansas, died August 12, 1891. We extend sincere sympathy to his bereaved family.

M. HARROD, Dayton, accepts a call to Dublin, Ohio. He is not decided as to his future residence.

T. M. MCWHINNEY, Franklin, Ohio, occupied the pulpit at Eaton, Sunday, August 16th. He has has been on the sick list for a few days, but is now better.

C. W. GAROUTTE, Higginsport, Ohio, gained his one hundredth convert at Higginsport on Sunday, August 16th, since January 1st, with fifty baptized and more to follow soon. He justly feels like praising God, and we join his praise.

PROF. A. E. DUNCAN, Yellow Springs, Ohio, gave us a very pleasant call recently. He is most heartily devoted to the interests of the college.

J. T. KITCHEN, Windsor, Virginia, reports sixty recent conversions at Liberty Springs, Virginia, and thirty-five additions to the church. The summer is the revival season of the South.

HARRIET FREEMAN, Boston, Mass., has spent recently three Sundays in camp life in Vermont, and is now in the Franconia mountains. She hopes soon to give herself wholly to evangelistic work.

—The address of the treasurer of Kansas Christian College is Mrs. Soph'a E. Wheeler, Delphos, Kansas.

—The address of E. Cameron will be Sycamore Springs, Kansas, until September 14th, after which it will be Lincoln, Kansas.

—Bro. A. S. Long, formerly of Franklinton, N. C., recently a graduate from Lincoln University, is spending the summer at Saratoga, N. Y., as an *attachee* of the Clarendon Hotel. He returns next September to the South to work among his people for their elevation. He is loyal to the Christian Church, of which he is a member.

JESUS.

In the days when old King Herod reigned, Augustus Cæsar issued a decree that a general taxation be made on all that were subject to the empire. Herod commanded all under his rule to go up to Jerusalem, that an estimation could be taken of their persons and property.

Joseph and Mary went up to Bethlehem, a town in Judea. So many had gone there that every dwelling was full, and they were obliged to take up their abode in a humble stable.

It was in this lowly place that the Lord of life and glory was born, thus making his first bed to be the manger. Pause a moment and think. This surely excites our admiration and wonder. Think of his condescension! From his Divine nature at the right hand of God, his Father, from all the glories of heaven, he condescended to a human state, humbled beneath all, even constrained to the narrow limits of a manger.

Oh, how we should adore him! What love and grace to divest himself of such glories and assume our nature, in order to suffer and die, that we might be lifted from the deep gulf of sin! We never can praise him enough. There never was, and perhaps never will be, an event of so much importance.

The power and wisdom of God is greatly shown in the way in which he brought to light life and immortality by the Gospel through his Son. Many events of history are interesting and pleasing, but this incites deep and earnest study.

Is there a study to which man can apply himself, more beneficially than the perusal of the wisdom of the Creator of the universe, and the way in which he brought salvation to light? The humble manner in which the Savior entered the world did not close heaven's windows against him. Heavenly messengers were sent to tell of the new King. His birth was first revealed to some good men who were tending their flocks at night. The brilliancy which shone around them frightened them at first, but an angel told them he brought good tidings—that "unto them a new King had been born in the city of David, which was Christ the Lord." Then suddenly a number of the glorious ones floated down, singing praises to God for his goodness. What a beautiful and thrilling sight it must have been to have seen and heard those angels singing, "Glory to God in the highest, on earth peace and good will towards men!" and ever since the glad anthem has echoed from the lips of man. Each Christmas children, make glad the heart with its joyous refrain. Those shepherds could not long keep the good news, but told it abroad. Guided by a star, the wise men also went to Bethlehem, and fell down and worshiped the child, who, they believed, had come to open the way of life.

When Herod heard of this child, fearful lest his own throne be taken, he set about to destroy him. And to make sure of this new King, he ordered all the children under two years of age to be killed. His wicked soldiers carried out his bloody devices. Many hearts were broken, and many little lives went out, just to satisfy this wicked old king His scheme failed, for God had warned Joseph, and he took the child and its mother into Egypt and remained there till Herod died. Then he returned and took up his abode in Nazareth. Jesus grew, and his wisdom increased. At twelve years of age he astonished the learned doctors in Jerusalem with his wonderful and divine knowledge. He lived quietly at Nazareth for about thirty years, and then he entered on his public life.

When John the Baptist was preaching in the wilderness and many were flocking to him to be baptized, Jesus came and was baptized, and when he came from the water the Holy Spirit rested upon him, and the voice of God said, "This is my beloved Son, in whom I am well pleased."

Jesus condescended from his heavenly position near the throne of his father to a lowly station among sinful men; he became as one of them in appearance; he endured all that human beings must endure; he was buffeted, cursed, scorned, and tempted. He passed through the pangs of hunger and the burnings of thirst, and had no earthly home. But, oh, what a tender, loving, sympathetic, and forgiving spirit abode within him! A glorious and divine holiness ever rested upon him. He chose twelve followers, who with him went about teaching.

Jesus did many wonderful things. He cured the sick, the lame, and the blind, and raised the dead. As he went about great multitudes flocked after him to listen in admiration and wonder to his mighty teachings.

"But of all his loving labors
There's none the heart so thrills,
As when he blessed the children
Among Judean hills."

He said, "Suffer little children to come unto me," and forbid them not, for of such is the kingdom of heaven," and he laid his hands on their little innocent heads and blessed them. At another time he said, "Ye must become as a little child, if ye would enter heaven."

Oh! if we would know of Jesus we must read his Word—we must study the truth laid down for our guide. If we would be righteous in the sight of God, we must be guided, and follow in the footsteps of Jesus.

How patient and forgiving! He had many enemies, and they sought many ways to vanquish him, but would you think that among his twelve beloved disciples there could be one who could be disloyal to him? Ah, cruel, false-hearted Judas! He sold his honor, and for a paltry sum of silver betrayed his Master.

According to the custom of the Jews, Jesus went with his disciples to celebrate the passover. At this supper, which was the Last Supper, knowing that the end was near, Jesus instituted the sacrament. He knew that his ministry on earth was closing. He talked lovingly and tenderly to his disciples about their duties; and also told them that one of them would betray him, and pointed out the traitor. He cheered them by the promise that he would come again to them—that he was going to prepare a place for them in heaven.

And he has a place prepared for us all, if we live worthy of it.

Judas left, and Jesus took the bread and blessed it, and gave it to his disciples, telling them his body was broken for them. He took the cup, saying his blood was shed for the remission of sins. He told them to take the sacrament in memory of him, and when we take of it, how it should awaken our memory to his "matchless love," that he allowed his body to be broken on the cruel cross and his precious blood to flow from his pierced side! What terrible agony he suffered that we might have a way to everlasting salvation!

After the supper he went to Gethsemane, and there he prayed and agonized, and an angel came and comforted him. He continued to pray and gained the victory. Oh, what agony! He drained the cup of sorrow to the very dregs, and comes forth serenely to meet his betrayer, who saluted him with a kiss. His enemies seized him, bound him, and took him away to trial. After terribly abusing, scourging, mocking, and brutally crushing a crown of thorns on his tender brow, they led him forth to Calvary, and there he passed through the tortures of the cross. From the cross he called on his Father to forgive the cruel ones. As he hung there a terrible darkness came over the earth. The ground was shaken, the vail at the temple rent in twain, and an awful blackness enshrouded them all for about three hours. Then Jesus expired, giving himself into the hands of his Father.

Oh, what a touching scene! There hung our blessed Savior! The pierced hands that were always held forth in sympathy, and his feet that went about doing good! His tender brow bleeding from the pressure of the thorns! Such love! He breathed his life out praying for his enemies.

Why do men reject him? Why do they not trust this precious, bleeding Savior, who suffered and died that if we believe and trust him we might live forever?

Two friends of Jesus took him from the cross and entombed him. His sepulcher was sealed and guarded by the soldiers. On the third day when the Marys came to his tomb, he was gone—he had risen as he said he would. He appeared to his disciples and talked with them, and showed them his pierced hands and feet. They knew it was their Master. He satisfied them as to his resurrection. He gave them Divine understanding. After giving them strength and wisdom he led them to Mt. Olivet and told them he was going to his Father, and they must go and preach the Gospel. In the act of blessing them, he ascended from earth to his Father in heaven. This ended his mission on earth. Now he sits at the right hand of the all-wise and powerful God, who "so loved the world that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

LILY CARTER.

SOWING AND REAPING.

[The following poem, written by Mrs. O. F. Sexton, of Harford Mills, N. Y., was recited by her at an entertainment given by the Ladies' Literary Club, at Denver, Colorado, June, 1891.]

Life is one long, raging battle—a battle 'twixt hope and despair;
We sow our seeds in the springtime, when the wind and weather are fair,
We plant for the golden harvest, and work with a whispered prayer.

We plant, and a law all unchanging, as old as creation's date,
Rings down from the by-gone ages to all who may work and wait;
We reap what we sow, ah, surely; so runneth the stream of fate.

Ah, what have we sown for our reaping, the wheat or the useless tares?
The heart-flowers of love, whose sweet fragrance is blessing the world unawares,
Or the serpentine trailers of passion that trip with their unseen snares?

Have we dug for some grand, kingly brother a pit for his stumbling feet,
And covered it over with roses, to render the trap more complete
Till he fall, while so coldly we plotted to cut off his hopeless retreat?

Have we given a weak, erring sister, through all of her love-blighted life,
The help and the consideration that's due to a true, honored wife?
Meanwhile the angel, recording, writes her record: a pure, worthy life.

Perchance on the unblotted pages, wreathed round by love-lilies so white,
Her name stands out with a luster, like a star on the curtain of night;
High over the proud wives of mammon, all tainted with sin and its blight.

The wives who, for filthy lucre, for flesh-pots, position, and gold,
Have perjured themselves before heaven, their persons to slavery sold,
Their guilt and their sin, what shall cover, a story too dark to be told.

Have we brought to the aged and weary, slow toiling with staff and with crutch,
Some gift for their famishing spirits, that the wing of an angel might touch,
All pure, while sweet charity's mantle we drop o'er the failings of such?

Have we waited ere helping the fallen to ask what had brought them so low,
Ere reaching strong hands to their rescue or taking their life-boat in tow,
Withholding our aid, idly waiting till over sin's rapids they go?

Have we wept in our weakness and blindness o'er a love that we dared not accept,
While our spirit on dream-wafted pinions ever sought its own mate while we slept?
Have we clung to the anchor of honor while the cyclone of passion has swept?

Obeying the mandate of duty, have we stood with our face to the wind,
Our tortured hearts torn by temptation, our eye on fair purity pinned,
Beating back from our brows the black billows, wher sophistries' victims have sinned?

By the anguish, the woe of that struggle alone have we walked in the gloom,
While we pave every step of the journey with blood from our hearts, to the tomb,
Heaven's jasper gates swing widely open, the victor finds rest and finds room.

ONLY TWO SIDES.

To believe and vow to—

1 Do as our creed, religion, Pope, bishop, conference, or preacher says the Bible means, and thus be abject vassal Romans.

2 Or believe and vow to obey the Bible in accordance with one's own conscientious understanding of its ordinances and commands, "as we shall all give account to God for ourselves." This is Protestant, and the "old paths to walk in."

Not, first, a theory; second, a practice; third, an experience.

But, first, an experience—a new creation; second, a new, practical Christian life; third, a growth in theological lore through time into eternity.

A. R. H.

—Send all letters on business to Geo. E. Merrill.

CONTROVERSY.

My mind was called very forcibly to this subject in reading Dr. Talmage's sermon on the "Battle of Creeds," of June 14, 1891. The sentence that struck me so very forcibly is the following: "The most damaging thing on earth is religious controversy." What Mr. Talmage means by controversy I know not, as he does not define the term. A certain learned man once said: "To use a term, attaching to it a meaning outside of its ordinary meaning without explaining, is to deceive."

Presuming that the learned divine does not intend to mislead, we shall seek to know the ordinary meaning in order to understand the foregoing quotation from said sermon. Webster says: "Controversy means to dispute." Religious controversy, therefore, would be religious disputation. "Dispute—debate."—*Webster*. "Debate," says Webster, means to "examine by discussion."

From the foregoing it follows, as a consequence, that to dispute on religious topics is the most damaging thing that a man on earth can be engaged in. Is this true? Can it be possible that such is the fact? If true, has it always been so? If not, when did the change occur? To the law and the testimony. Acts 9: 29: "And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him." Question, Was the apostle engaged in disputing with the Grecians on political economy? Was he debating about "old wives' fables and endless geneologies?" What he did he did it in the name of the Lord Jesus, or by his authority. It was a grand religious controversy. Did Paul do wrong? Dr. Talmage says: "He was engaged in the most damaging thing on earth;" for certainly he was engaged in a "religious controversy."

Again, Acts 17: 17: "Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." For further proof follow this whole discourse at Athens, and you will see some masterly debating, reasoning, equal to the best the world ever heard, and it was a daily occurrence with Paul.

See Acts 15: 7: "After there had been much disputing Peter arose and said," etc. This whole chapter nearly is taken up in giving a narrative of a religious discussion, and the decision reached as the result of said controversy. And yet we are gravely told that religious controversy is the most damaging thing on earth. The Brooklyn divine does not specify any one topic, either doctrinal or moral, neither does he confine himself to any age, but makes one broad, all comprehensive assertion, including all time, past, present, and future, and all subjects that in any way pertains to our holy religion, just as though infallibility reigned supreme in Brooklyn.

Further, see Acts 19: 8–11. Here we have clearly stated that Paul spent two years in the school of one Tyrannus, daily disputing, or in religious controversy, so that all Asia heard the word of the Lord Jesus, both Jews and Greeks. Paul, like his Master, spent his whole life as a Christian in religious controversy. Dr. McWhinney sees the hand of God in all this great religious upheaval, "The Church is moving heavenward and not hellward." Dr. Talmage thinks it all the result of a missionary enterprise undertaken in hell. "This trouble throughout Christendom was directly inspired by Satan." Question, Does Satan work through such men as Schaff, McCosh, Crosby, and the best and most enlightened men and women of the Presbyterian Church, of the Episcopalian Church, the Methodist Church? Is Frances E. Willard a servant of the devil? They are the agitators.

The learned Doctor of Brooklyn sees nothing but evil, and that continually in "religious controversy,"—"the most damaging thing on earth." And yet strange to tell, but no more strange than true, the Doctor spent years in studying those disputed questions, engaged in preparing for the strife for the most damaging business of earth. Does not every thoughtful man know that agitation is health and life? And does not every one know that inertness is death and rottenness? The devil's theory is, Let us alone. In the days of Luther, if Mr. Talmage's theory would have obtained, Catholicism would have rejoiced and all hell would have shouted for joy.

Agitation is God's side—"Come, let us reason together." Stagnation is the devil's side—"What have we to do with thee Jesus, thou Son of God?" All they desired was to be let alone. So with wickedness, so with error and falsehood. Every victory gained by truth over error has been achieved at the point of the bayonet of controversy. This is true of all the various fields of thought, and in nothing is this fact more clearly seen than in religion, and no one knows this better than the Brooklyn divine. What has sent infant damnation to the rear, which Drs. Schaff and McCosh say all Calvinist divines believed during the seventeenth century? Religious controversy has driven infant damnation to its native hell, and will drive all error and falsehood to the father of lies, where they belong, even though a thousand D. D.'s stand in the way. God and truth, through religious controversy, will prevail. Roman Catholicism is the champion of immobility. The council of Zurich, to stop controversy, prohibited the sale of Carlstad's writings. Has not the Catholic Church cried out against free thought? When the learned Doctor speaks against religious controversy, he not only condemns himself but he condemns the best men of his church. The sermon on the "Battle of the Creeds" is itself a controversial sermon, in that he controverts the idea of controversy. All the reformers of the last three centuries have been engaged in the "most damaging thing on earth." Luther was a great controversialist. So was Zwingle, so was Calvin (founder of Presbyterianism), so was Knox. The man that takes the position assumed by Dr. Talmage slanders all the true and faithful witnesses for truth that have lived from the days of John the Baptist till now.

When I find a man who has resolved he will not controvert (which means, not investigate) religious subjects, I look upon him as being about in the position of the man at the school-meeting who, when asked his opinion about a certain school matter, replied: "Gentlemen, I have decided to remain a nuisance." Where was Locke? Where do we find Sir Isaac Newton? Where do we find the immortal Chillingworth when he exclaimed, "The Bible, and the Bible alone, is the religion of Protestants"? We might name hosts of others, even among our own people, who have contended earnestly for the faith, and have blessed the world. Show me a man who has distinguished himself for good, and I will show you a religious controversialist, with scarcely a single exception.

When slavery was agitating our country, its upholders said, "Let us alone." Greeley said, "No; there is upon us an irrepressible conflict." John Wesley said, "It is the sum of all villainies." Did Dr. Talmage cry, "Peace, be still"? One of our then political parties said, "No more controversy on the slavery question;" and the other said, "We will discountenance all agitation." Rotten eggs and mobbing were resorted to; but agitation went on. And to-day we all bless God that it did; for we are now a free and happy people. This was undoubtedly a religious question as well as a secular one; and suppose we had all cried, "Peace, be still."

Does not the cause of temperance make up a part of our religion? And shall we cease to controvert the claims of the saloon? Shall we let the rum power ruin our country, because, forsooth, our D. D.'s say we must not controvert religious subjects? Are we engaged in the worst of business for this world if we do?

I now ask, Is the proposition true? Admitting that religious controversy is wrong, and that it should cease,—which would be the happiest day hell ever saw,—is it true that it is the most damaging thing on earth? Is it worse than whisky-selling? Is it worse than drunkenness? Is it worse than gambling? Is it worse for the world and more damaging than prostitution? Is it worse for the world and more damaging than theft?

In conclusion, it seems to me that every man who can reason at all knows the premises to be false. Drive from our midst what we have gained by religious controversy, and you not only throw us back a thousand years, but you would obliterate all of Christ from the world, and we would be plunged into a moral, a religious darkness worse than Egyptian darkness. Ride on, thou all-conquering king, with thy two-edged sword of truth, to victory. "Better a day of strife than an eternity of sleep." And let all the world say, Amen.

Stopford A. Brooke says: "Truth never shuns controversy. Ever, always, if a thousand old beliefs are ruined in our march to truth, we must still march on."

J. S. HANGER.

"OUR NAME."

I noticed in the *Christian Standard* of the 18th an article with this heading. This article was called out by the publication, in a Toledo paper, of a statistical report of the Y. P. S. C. E. in the State of Ohio. The writer is greatly disturbed because of their showing in the report, arising, as he says, from a confusion of names. He claims that they are misrepresented. Supposing there is a misrepresentation, to whom is it due? Perhaps a careful study of the history of denominations, and of his own church, by Bro. Anderson (and others of our Disciple brethren) would convince them that the confusion and "misrepresentation" is the fault of no other than themselves. They have called themselves by various names. I have in my possession cards of several evangelists of this denomination, and hardly any two of them give the same name to their church. One reads "evangelist of the Church of Christ;" another, "evangelist of the Christian Church;" another, "of the Disciples;" still another, "of the Disciples of Christ." Others speak of themselves as "The Reformed Church," "The Church of the Reformation," "The Apostolic Church," etc. This being the fact, need our brother worry himself, or feel astonished or disappointed at the statician not knowing just how to classify them?

Bro. Anderson is very profuse in speaking of the "Christians" as "Newlights," and seems to attribute their misfortune to the existence of the Christians as a body among the followers of Christ. I wish to say, again, that a careful and unbiased study of church history will reveal to him the fact that no such church as "Newlights" ever existed; also that the Christians existed as a body among the followers of Christ thirty years previous to the organization of this much-named denomination—"The Disciples of Christ," etc. It will reveal to him the fact that in 1793, in North Carolina, a body of men met in council, and adopted the Bible as their only rule of faith and practice, protested against all creeds and dogmas, and adopted "Christian" as the only name for the followers of Christ, and have been known and have transacted business under that name since that time; also that the HERALD OF GOSPEL LIBERTY was established in 1808—nineteen years before *they* were known as a denomination. In fact, a study of church history would bring to the light many facts that will aid him materially in comprehending their dilemma. Bro. Anderson, I presume, would think it unkind of me, or any one else, to refer to them by a derisive term which had no meaning or connection with them as a body. While it is true that they are the followers of Alexander Campbell, he would consider it unkind to refer to them as "Campbellites."

I shall not object to their desiring the name, "Christian," but what I do object to is that they have any right to nickname another denomination in order to appropriate the name adopted by that people many years previous to their existence. Such references are discourteous, and can only be excused on the ground of ignorance; and such ignorance, in this enlightened age, is hardly excusable. If not due to ignorance, it is certainly a willful violation of the rules of Christian courtesy.

I think Bro. Anderson is wise in suggesting to his people that they adopt one name, and, for statistical purposes, church business, and church relationship, be known by that name, and thus avoid all that confusion and "misrepresentation" which arises from their profuseness in names.

D. POWELL.

Darlington, July 21, 1891.

QUESTIONS.

1. Dr. Somebody says Nicodemus held a dogma. Can anybody tell us what that dogma was? How could he hold what he did not know?

2. Who will tell us what Greek grammatical rule requires us to read, "Thy throne, O God," rather than, "God is thy throne"? (Heb. 1: 8)

O. J. WAIT.

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
GEO. E. MERRILL, - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to GEO. E. MERRILL, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, AUGUST 27, 1891.

All Pastors are authorised agents for the Herald. Terms, $1.50 per year, postpaid, cash in advance.

All correspondence and communications for the Herald or Sabbath-school papers should be addressed to J. P. Watson.

All business letters, drafts, postoffice money orders, and all matters pertaining to the business interests of the House should be addressed to Rev. Geo. E. Merrill, Agent.

—Repairs on Antioch College are progressing nicely, and the prospects for the coming year in the way of attendance is excellent.

—For the month of July the American Bible Society (New York) issued 78,382 copies of the Scriptures, a to-tal of 320,116 copies since April 1, 1891.

—Thanks to Secretary Fenton, Coeymans Junction, N. Y., for a copy of the minutes of the New York Eastern Conference. They are finely prepared and deeply interesting.

—An obituary sketch should not be an exhortation to friends. That has already been given on the funeral occasion. A brief biographical sketch is the proper thing.

—The Eel River Conference did grandly for the HEARLD OF GOSEL LIBERTY through Bro. Choate and Sister Vinson. A proper effort all along the line will give us the 10,000 subscribers we seek.

—Remember that the Union Christian Conference of Iowa meets on Thursday, October 15th, at 10 o'clock A. M. at the place designated in this issue by Bro. Fordyce.

—Our readers will not fail, we trust, to turn to the Agent's Department. It will be found fresh each week, and will show that the agent is alive to the business interests of the House.

—The recent article of Prof. Woodworth on system in church collections deserves very special attention. It will pay our readers to take up the issue of two weeks ago and read the article over again.

—Why can not two to five or ten brethren and sisters club together to carry a native preacher in Japan at $150 a year? The example of a minister, recently mentioned, ought to have an inspiring effect on this line.

—Economy, enterprise, enthusiasm will be the rule of this House with agent and editor. We earnestly ask the patronage and cordial co-operation in behalf of our Publishing House. Patronage is better than gifts. We shall do no begging, but we do insist on the patronage of the people.

—We find it very difficult to give space to resolutions on the death of church and Sunday-school members, and we wish our friends would not send them to us for publication. The obituary is all right for publication, but resolutions are a local matter, and should go to the county paper. Ministers are properly an exception to the above rule.

—Be kindly affectioned toward all, and speak evil of none. Even if a man, in the utter absence of the spirit of God from his heart, should call you a *demon*, feel for him only pity, kindness, and love. The true Christian will have no other feeling, and, furthermore, the true gentleman will breathe only such a spirit.

THE STRENGTH OF THE CHRISTIANS.

We can see nothing unreasonable in the general disposition to number Israel, nor anything harmful to come of it. David was reproved, however, of for God doing just this thing once, but the motive for the counting must have been the cause for condemnation and punishment, rather than the act itself.

The world takes its civil and religious censuses to-day, and a nation or church that would refuse to do so would be called both unwise and superstitious. And yet, however desirable, it seems to be a very difficult thing to do. Even Catholicism has never gained anything like an accurate knowledge of its numbers in the United States until this year, under the directing hand of the census officers of the Nation, while some other denominations have failed nearly as fully.

Personally, we have never inclined to estimate our actual strength, numerically, above 100,000, but others, with as good opportunity for judging, have placed our numbers at 150,000 to 200,000. We still think that the inclination is to overrate our strength, and we can see no moral advantage to be gained by so doing.

The Quadrennial Book for 1891 is the most complete approach to a correct numbering we have ever had, and for this alone is perhaps the most valuable publication in book form we have ever made. The report of our numbers for some conferences is almost perfectly correct, and for all our conferences substantially correct.

The Church is under very great obligation to Secretary Summerbell for the work he has done on this line, and we should show an appreciation of his work by the immediate purchase of the limited edition of his invaluable book.

Referring to his report, we find that we have Christian churches in twenty-six different states and in one territory; also in Canada and in Japan. For eight of the states in which we have churches the number is but ten or less, while in only five states have we one hundred churches and upwards. In all the so-called Northern States, except Delaware, east of the Mississippi River, we have churches, and the principal strength of the Christians is to be found in those states, with Virginia and North Carolina.

In the six New England States 169 churches are reported in name, but twenty of these churches do not report their numbers. We find that the average for all the reported churches is about sixty members, and counting these twenty New England churches as of the usual average, we find the total membership for New England, in her 169 churches, is 10,323. In the Central States we have 269 churches, with a total membership (estimating as above 35 churches) of 14,086.

For the five Northern States, west of the Central and east of the Mississippi, we have 877 churches reported in name, 105 of which fail to give numbers, but counting as above. the total membership would be 58,658. In three Northern States, west of the Mississippi, we have 155 reported churches, 18 of which fail to give membership, but counting as above, the entire membership would be 5,980.

In nine Southern States and one territory we have 423 Christian churches which report a total of 27,822, averaging the 33 churches that fail to report membership, as above. Ontario reports 34 churches with a membership of 1,983, granting the seven churches not giving membership at the rate of 60 members each. To the above count we add three churches for Japan with 97 members.

The above figures give us 1,930 churches named to the general secretary with a reported membership of 105 159, and with an estimated membership for the 218 churches not reporting, of 13,080, a grand total of 118,239.

Probably our estimates for non-reporting churches are too high, as many of the churches not reporting membership are most likely in a weakened condition, and yet we have accorded them, in our estimates, the average strength of the reporting bodies.

It must be remembered, however, that the report of Secretary Summerbell does not claim to be exact or full. There are some churches, doubtless, not named to him at all, but the probability is that 100 would be a large allowance for this class, and granting to them the above average membership, only 6,000 would need to be added to the 118,239, the total as given above, making our actual strength about 125,000.

It would not be wise for us to claim a larger membership than this without we wish to expose our weakness on the line of practical work. We shall not, for example, raise this year for Home and Foreign work to exceed $6,250, which, for both departments of work, would be but five cents per capita for a membership of 125,000. Instead of boasting of our numbers let us, in the name of the Lord, seek to marshal our forces for the battle against sin and join hands generously with the great Church world in advancing, by use of our means, and through personal consecration, the blessed kingdom of our Lord.

We subjoin a tabulated report of our strength by states and sections. The first column gives the number of churches reporting membership; the second, the membership they report; and the third, the number of churches that fail to report membership:

NEW ENGLAND.			
Maine	65	3,439	3
New Hampshire	27	1,474	5
Vermont	8	455	2
Massachusetts	36	2,663	8
Rhode Island	9	982	1
Connecticut	4	110	1
Totals	149	9,123	20
Non-reported estimate		1,200	
Total membership		10,323	
Total churches named			169
MIDDLE STATES.			
New York	142	7,430	25
New Jersey	15	1,415	3
Pennsylvania	77	3,141	7
Totals	234	11,986	35
Non-reported estimate		2 100	
Total membership		14,086	
Total churches named			269
WESTERN CENTRAL.			
Ohio	317	25,903	44
Indiana	257	18,621	28
Illinois	124	5,862	15
Michigan	48	1,378	17
Wisconsin	26	594	1
Totals	772	52,358	105
Non-reported estimate		6,300	
Total membership		58,658	
Total churches			877
TRANS-MISSISSIPPI—NORTH.			
Iowa	72	2,748	10
Nebraska	5	148	1
Kansas	60	1,804	7
Totals	137	4,700	18
Non-reported estimate		1,080	
Total membership		5,780	
Total churches			155
SOUTHERN.			
Alabama	8	600	
Arkansas	8	181	2
Georgia	3	199	
Kentucky	45	2,152	3
Missouri	43	2,040	5
North Carolina	183	12,609	13
Texas	8	112	2
Virginia	77	7,141	7
West Virginia	14	781	1
Indian Territory	1	17	
Totals	390	25 832	33
Non-reported estimate		1,980	
Total membership		27,812	
Total churches			423
CANADA.			
Ontario	27	863	7
Non-reported estimate		420	
Total membership		1,283	
Total churches			34
JAPAN.			
Members 97	Churches		3
Total number of churches			1,930
Total membership			118,239

It will be observed that the ranking state in membership is Ohio, while Indiana, North Carolina,

New York, Virginia, and Illinois follow in the order given. On the whole, the showing is more favorable than we anticipated, and we confess to a goodly measure of satisfaction.

A people 125,000 strong should not lose heart, but they should expect better and grander things of themselves. Let us put the shoulder to the wheel, and in the name of our God go forth and set up the banner of the Messiah at least in all the states of our Union and all the provinces of the Dominion.

VALEDICTORY.

Six months ago, at the urgent request of the president and secretary of the Christian Publishing Association, I accepted the position of "agent." The transition work consequent upon getting out of the old and into the new place of business, I thought I might attend to with pleasure to myself and profit to the Association. Beside, the thought of contributing to the columns of the HERALD, and visiting the conferences in its behalf, contributed not a little in presenting me an open door of usefulness. I supposed, further, that there would be continuous labor connected with the office, outside of my contributions and visitations, to warrant the board in paying me a living salary. But in this my expectations were doomed to disappointment. Now that the "transition" is completed, and we are most comfortably situated in the center of the city, and in rooms eminently adapted to our business, I find but little to do outside of that which is clerical and routine. The books are to be kept, orders recorded and filled, mailing to be done, etc. But all this is a service for which I have but little adaptability, and vastly less of inclination. So I have deliberately concluded that for "conscience sake," and the Association's sake, I must not receive a salary for a service which I am not willing to perform. Duty to myself, which is first of all, and obligation to the church of my choice, demand that I give place to one who is capable and willing to do this work, and thus save the House the expense of an additional clerk. With a little cheap help in mailing, one vigorous young man can do all the work of this office, especially now that the "job department" is cut off. The Executive Board has unanimously elected

REV. GEO. E. MERRILL AS AGENT,

And I am delighted to believe that my successor, in native genius and scholastic attainments, is eminently fitted for this place. Born with one eye leeward to business; muscles fairly well developed by labor; abiding in the faith that "God helps those only who help themselves;" with rare attainments in the classics; once quite an expert in railroad business, including te-leg-ra-phy; an established reputation for "putting things in order" in the churches of his charge; not lacking in the gift of public address, of teaching and exhortation—these qualifications, together with loyalty to the principle of "Gospel liberty," with a vigorous young manhood and a devoted wife, who is a "helpmeet" after the divine plan, present such possibilities of success, that without hesitancy I can "step down and out," breathing the prayer, "God bless Bro. Merrill."

But just here let the fact be emphasized and blazoned abroad, "that no agent, though heaven-appointed, can make the business of this Association prosper without the hearty co-operation of the united brotherhood." If only the ministers of our church could be deeply impressed with the duty of procuring subscribers to the HERALD and to our Sunday-school literature, in less than twelve months the paper would visit not less than ten thousand homes, and not a Sabbath-school in the Church but what would have our own literature. As "open confession is good for the soul," I want to confess that I have been wonderfully stupid and blind in not seeing this open door of marvelous usefulness. Only let our publishing interests be maintained, and we have the key of success to our Biblical School, our colleges, and every department of our church work. So, that all depends upon our fidelity to our publishing interests. Let us with new and vastly increased devotion rally around our editor and agent.

WHAT OF THE RETIRING AGENT?

Nothing, but "On earth peace, good will to men." Life is too short to find fault with little things and comparatively little sinners. Great interests demand our undivided attention. God, Christ, the human soul and its immortality are subjects vastly too sublime to be neglected for the "mint, anise, and cumin" of human affairs. No, with a graceful bow I fall back upon the blessed opportunity of committing my best thoughts to newspaper, pamphlet, and book form. More than forty years of active labors in the Gospel ministry have led me to eliminate much of my old inherited theology, and imbibe a faith that fills me with brightest hope. While I have let loose of much that now seems as pure superstition, my implicit faith in the Christ of God is vastly more precious than when I believed so much, for no other reason than that others had believed it, and that I, therefore, should shut my eyes and take the pill, however distasteful. Henceforth, by the grace of God, I shall obey the divine injunction, "Prove all things; hold fast that which is good." Because of this liberty wherewith Christ has made me free, some good brethren are offended, God bless them, and other free men are made less lonely. And just here let me extend most hearty thanks to those dear brethren who have spoken such kindly words of our efforts in the HERALD of the last six months. Yes, as Abraham was lead of God not knowing whither he went, so I shall go to my literary work not being able to fully answer the "bread and butter" question. I have planned to go to my new (old) home in Franklin, and when once fairly settled I hope to first write a small book of sermons under the title, "The Mighty Problems." It is designed to prepare the way for the "more to follow." Hoping and praying for the prosperity of our Zion, especially along the line of our publishing interests, I take great pleasure in introducing our beloved brother, Geo. E. Merrill, of Troy, Ohio, as our publishing agent, to whom all business letters, drafts, and money orders should be addressed.

T. M. MCWHINNEY.

P. S. My post-office address will henceforth be Franklin, Ohio. I shall hope to be a regular HERALD correspondent after the middle of next November. T. M. MCW.

AGENT'S NOTES.

LITTLE THINGS.

It was a little thing for the compositor to make me say last week "Agent's Department" for "Agent's Notes," but that little thing kept many of the HERALD readers from reading my notes. Nearly all would have looked up "Agent's Notes," but "Agent's Department" was old, and the matter had been stereotyped. Read what I said last week about the Quadrennial Book and other matters.

HERALD RECEIPTS.

The label is a receipt. Watch it. If not advanced within two weeks after you send money, write to me quick.

PERSONAL REPRESENTATIVES.

Rev. C. W. Choate at Eel River Conference and Rev. M. Harrod at Ohio Central, were my first. Both did excellent work for the House. Elder Harrod is at the Mt. Vernon Conference this week. He will take your subscriptions, sell you books, etc. Don't fail to buy a Quadrennial Book from him.

NEW QUARTERLIES.

They are in press. Blank orders go to schools September 1st. Order early in September and avoid the rush. Send cash with order. An early order insures returns for distribution before the first Sunday of the new quarter.

'RAH FOR EEL RIVER!

Through Bro. Choate and Sister Vinson she sent thirty-six *new subscribers* for the HERALD and a goodly number of renewals.

RESTORATION.

Not a theological dogma is in my mind, but the desirability of the old subscribers who, from necessity or because a little "miffed" at the trustee cash-basis rule, allowed their names to drop from the dear old HERALD list. Our brotherhood in this day of the world would be held together only by a sand rope without the HERALD, and how can the HERALD live without money? It is yours. The Christian Publishing Association is not a close corporation, but every member of the Christian Church owns an interest. Support your own!

MISTAKES.

Sometimes this office is at fault, sometimes Uncle Sam, but very often our correspondents. An order with money for ten Testaments came awhile since. The postoffice given was Excelsior. The Postal Guide says there are ten Excelsiors. Soon came a note of inquiry, and this time the State was given, and away went the Testaments to Excelsior, Wisconsin. There is hardly a day that the State omission is not found in our letters.

TWO DOLLARS

Renews for the HERALD and brings you a paper covered Quadrennial Book.

POSTAGE STAMPS.

Send two-cent stamps rather than ones, or fives, or tens.

PREMIUMS.

I shall soon announce some.

BOOKS.

Better bare floors with books and papers than rich carpets without books and papers.

EDITOR AND AGENT.

Bro. Watson is editor and I am agent. Every article for publication should be addressed to J. P. Watson, Dayton, Ohio; every business letter should be addressed to me. Letters come daily to the one which should come to the other.

AN OLD READER.

He writes: "I did not get the two last HERALDS. I see by my label the time is up." Sensibly, this reader of forty years incloses money with which to replace his name on the list. Watch your labels!

AMONG MY LETTERS.

But I can't quote or comment for want of time and space. I wish HERALD readers could be among the letters of this office for a brief time.

CHRISTIAN HYMNERY.

How do you like the name? The committee decided on it because there is already one Christian Hymnal, and it would not do to bestow Gospel Hymnal, the name of the old book, upon a new one. By the by, I have sent $500 to Chairman Morrill this week. He had received nearly $400 before, and the plates are not yet paid for! You see that many orders must come in to reimburse the House for the responsibility undertaken. A magnificent book, both from the mechanical and musical standpoint, will be the result. Unstinted praise to the committee. They are laboring hard to bring this grand book in price within the reach of all.

GEO. E. MERRILL,
Agent C. P. A.,
Dayton, Ohio.

AFTER-SERVICE MEETINGS.

In a late number of the HERALD OF GOSPEL LIBERTY the editor speaks of an after-service meeting for some form of social worship. I said, Amen to that. I have long felt that something of this kind might be made very profitable to our churches. Perhaps some would be afraid of copying too much from the customs and practices of other denominations. But if other denominations have some good things that we do not possess, why should we lose the benefit of them through prejudice and punish ourselves?

I am not a Methodist, but I envy them their class meetings. In places where I have attended, they hold first the preaching service one hour and some minutes, then the Sunday-school one hour, then the class meeting, making a continuous service of three hours. That the people could be held for this length of time surprised me at first. But as I entered into the spirit of the meetings I was no longer surprised. I have enjoyed them greatly, and have felt that they were occasions of much profit to all.

Aged persons, persons of feeble health, those living at a distance, oftentimes chance strangers, and others who would not attend the evening prayer-meeting, would be glad of the privilege. They would be benefited and blessed by the opportunity. True, it would interfere somewhat with the arrangements for dinner, but one soon learns to forget trifles like this and is ashamed to let the animal cheat and starve the spiritual.

W. O. CUSHING.

Newfield, N. Y.

A PLEA FOR THE BIRDS.

To the Sisters in Christ:

"Come now and let us reason together." We wish to reason upon the consistency of Christian ladies wearing birds and their wings as ornaments for their hats and bonnets. We do not wish to call attention to all the vanity seen in this our day, but to this one cruel outgrowth of vanity. Tell me, ye who appear before the altar with hearts tuned to sing sweet songs for the ear of the Master, have ye given one thought, one sigh for the hushed songs your bonnets present. We are not "called to preach" or to teach, but we do sometimes feel "called to reprove, rebuke, and exhort" upon this one horrid custom, and have never felt this call more urgent than while recently seated in a milliner shop we beheld the awful display of the murdered songsters. We had called upon our friend the milliner to procure a book which she desired us to read. This book treated of the coming of our Lord, the reign of peace, and love and mercy which is then to abound—a peace and security so universal that even the beasts of the forest shall abide in love—as well as the nations this symbol represents. With a heart full of this theme we watched a customer who tried on every manner of hat and laid on every kind of bird and wing; she wanted second mourning—she had been bereaved. Did the black bird with the white throat represent any second mourning, for its little mate left alone in the grove, calling, chirping, crying, calling—calling as it missed forever from its side its perfect affinity? What God therefore hath joined together, how dare *man* part asunder? Could this display be real birds? There was one with a broken wing, alas! there were the little bones and dried tendons exposed to view—exposed to the view of lady purchasers—ladies who profess to put on Christ. The blessed Master was all love, all kindness, all mercy, and if we have not the spirit of Christ are we his? The Scriptures teach that not even a sparrow shall fall to the ground without God's notice. If God notices the fall of the birds before the sportman's rifle and missiles flung from the hands of boys, and hears the terrified shriek of despair as they are ensnared by the merciless monster who is procuring them for the market, and beholds the slow torture of their being *smothered to death* in order to preserve their plumage—if God notices all this, will he not notice the wearing of them by members of the church, thereby creating a demand for them in the markets of an enlighted Christian country—a custom more heathenish, considering the light we have, than any traveler has ever found in the most benighted region of earth?

We called upon a friend recently to get her to sign a pledge not to wear any birds or their wings, and her boys not to kill or capture any bird of song. She had been coaxing her boys to kill her a redbird, the rarest beauty of our forests. She had not seen that she was paving the way for her boys to become cruel, bloodthirsty, perhaps highwaymen and midnight assassins; for if we, as mothers, fail to cultivate in our boys a love for what God has made beautiful, a Christ-like sympathy for the weak and helpless in nature, what will they become in manhood's years but monsters in human form? When shall we hear pleas for the birds by press and preacher? We are thankful that fashion has not yet decreed that men shall be decorated in order to appear attractive, for most of our preachers are men, and if our pastor came to lead the flock and have the mortal remains of a murdered bird upon his hat we should have to arise and depart, shaking the dust of those aisles from our feet as a testimony against any such preacher as that; but *women* will preach in the future; that is, more of them will than do now, and, as they enter upon their high calling, which is of Christ Jesus, shall they not set forth the spirit of the Master in matters of dress as well as in all holy conversation? We have had the pleasure recently of hearing a sister preach, and, bless the good spirit of her head and heart, she wore no bird upon her bonnet; and if her bead cape gave forth a glitter of vanity, we reasoned that beads cost no death agonies or severed ties. It is the cruelties of fashion which call loudest for reform. We know this is a delicate point, one likely to call down the frowns of our best friends upon us, but we must speak as the spirit giveth utterance, and hope that pastors and people will come and reason together upon it.

LEAVINA HARVEY.

LE GRAND IS WORTHY!

Brethren, when Bro. Helfinstine first urged me to assist in the canvass for Le Grand Christian College, I had but little faith in success for this institution of learning. His importunity during several months increased my faith, and I am here. I now believe that God has led us. After carefully looking the whole ground over, and having learned, by canvassing two of the churches, what faith and confidence the people have, I take hold feeling that I can conscientiously urge donations that shall be used for the glory of God.

The college-building is twice as good as I expected to find it, and I praise the noble souls who have made sacrifices for the cause here. Some of the trustees, though not rich, have given from $150 to $400 Other persons have sacrificed much time and labor. Brethren and sisters, be encouraged; we are promised that our "labor shall not be in vain in the Lord."

This is a good country, and the Lord is blessing the people with grand crops. The churches also are growing, and there is a future for Le Grand Christian College. Send your donations and assist these Iowa brethren in a work for which they are still ready to make sacrifices. Remember, "with such sacrifices the Lord is well pleased." The Lord will build up and bless his cause in Iowa if his people do their part.

Bro. Helfinstine manifests executive ability as well as a self-sacrificing spirit. The trustees were wise in their choice. The time is coming when we shall feel proud of the noble and useful young men and young women who shall have been educated at Le Grand Christian College.

Here is a good place for students; let them come. This is not a town of great business, but a quiet, prohibition town of many comfortable residences, with fine, large shade trees, beautiful lawns and flower-gardens, three churches, and excellent influences—just the place for students. Friends, take courage and lend aid.

ALBERT GODLEY.

CO-PARTNERSHIP—THE RUMSELLER'S PROPOSAL TO THE DEVIL

DEAR SIR: I have opened apartments, fitted up with all the enticements of luxury, for the sale of rum, brandy, gin, wine, beer, and all their compounds.

Our objects, though different, can best be obtained by united action. I therefore propose a co-partnership. All I want of men is their money. All else shall be yours.

Bring me the industrious, the sober, the respectable, and I will return them to you drunkards, paupers, and beggars.

Bring me the child, and I will dash to the earth the dearest hopes of the father and the mother, and I will plant discord between, and make them a curse and a reproach in society.

Bring me the young man, and I will ruin his character, destroy his health, shorten his life, and blot out the highest and purest hopes of youth.

Bring me the mechanic and the laborer, and his money—the hard-earned fruits of his toil—shall be made to plant poverty, vice, and ignorance in his once happy home.

Bring me the warm-hearted sailor, and I will send him on a lee-shore, and make shipwreck of all fond hopes for evermore.

Bring me the professed followers of Christ, and I will blight their every devotional feeling. I will corrupt the ministers of religion, and defile the purity of the church.

Bring me the patronage of the city, and of the courts of justice; let the magistrates of the state and the Union become my patrons; let the law-makers themselves meet at my table in violation of law, and the name of the law shall become a hissing and a byword in the streets.

Bring me, above all, the moral, respectable man, and, if possible, bring me the moderate temperance man. Though he may not drink, yet his presence will countenance the pretexts under which our business must be masked. Bring him to our stores, oyster-saloons, eating-houses, and hotels, and the more timid of our victims will then enter without alarm.

I pledge myself to do all I herein propose.

Yours faithfully, RUMSELLER.

TAKE NOTICE.

Resolved, That the agent be instructed to collect all subscriptions in arrears by January 1, 1891, and that no papers after that date be sent to delinquent subscribers.

Resolution adopted by the full Board of Trustees at Marion, Indiana. C. W. CHOATE, Sec'y.

Our Mission Department.

Will not each child in all our Sunday-schools send at least one dime annually for the Children's Mission?

Older persons should pay as the Lord gives ability for Home Missions, all doing something. Large sums are needed. "They that sow bountifully, shall also reap bountifully."

Mrs. C. E. Long, Yellow Springs, Ohio, is treasurer of the Woman's Home Mission Board, to whom all moneys from local Woman's Home Mission Societies should be sent.

Send all personal and miscellaneous contributions direct to the general secretary and treasurer, J. G. Bishop, Dayton, Ohio.

"Go ye into all the world and preach the Gospel to every creature."—Jesus. If all can not go, all can keep the spirit of the command by helping to send others.

Will you not give SOMETHING each year in support of the Foreign Mission-work of the Christians? Those who are able should give largely, for "the field is the world." Matt. 13: 38.

Local Foreign Mission Societies should remit quarterly to Mrs. Mary J. Batchelor, New Bedford, Mass., treasurer of the Woman's Foreign Mission Board; personal contributions, legacies, bequests, etc., should be sent to the general treasurer, Dayton, Ohio.

CONFERENCE ORGANIZATIONS.

The secretary has been absent from home and the office for two weeks, hence no financial statement for that length of time, neither will there be this week, as we will not reach our office in time. The first eight days of our absence we spent in Chicago, Ill., and Milwaukee, Wis., trying to get a little rest from the incessant care and toil which we felt was wearing upon us. The last five days we spent in attending the Eel River Christian Conference, which was held at Collamer, Indiana. This conference is composed of fifty churches and thirty-five ministers, I think. It was our privilege to form a brief but pleasant acquaintance with Revs. Abbott, Atchinson, Amber, Bolton, Copeland, Miller, Hidy, Winebrenner, Samuel, Parker, Boswell, Adkinson, Sisters Robinson, Vandeveer, and perhaps a few others whose names I do not now recall, besides a number of good brethren and sisters of the churches. The attendance of the conference was good, a part of the time more than could be accommodated in their very excellent and commodious church-house. Not only the Christian but other pulpits were supplied by our ministers of evenings and over Sunday. Those whom we were permitted to hear were Sister Vandeveer, Copeland, De Vore, Choate, B. R Long, and ——.

The conference was very ably presided over by J. W. Sellers, a very excellent lay-brother, of Mentone, Indiana. Rev. P. Winebrenner is their efficient secretary. This conference is behind but very few of our conferences in point of efficient, enterprizing, progressive, and aggressive work. Under the direction of the executive committee of the conference a church was started last year in a little city of 8,000. To this the conference gives its own missionary aid for the coming year—the members of the churches are assessed ten cents per quarter for conference missionary work.

They ask the general Mission Board to assist in establishing the cause in Anderson, a growing city of 15,000. I doubt if any conference is more loyal to the General Convention requirements than this. Every minister was questioned closely as to taking of the Quadrennial collections. Where there had been any failure the reasons for the failure were required. I think in each case of failure to take any one of the collections faithfulness for the future was promised. I wish all our conferences had such a president.

C. W. Choate was present looking after Antioch and our publising interests. Mrs. Vincent, the Indiana agent for the HERALD, was also present. Fifty-one subscribers and renewals for the HERALD were secured during the session. E. A. De Vore was looking after the interests of U. C. College, and Sister Hays, of Marion, Indiana, after Franklinton College, and the writer after our missionary interests.

A conference Woman's Foreign and Home Mis-

sionary Board was organized with a membership of forty when we left and $40 in their treasury—$30 of this was taken at a collection. Thirty of the members had not yet paid their annual dues of $1 each. It is hoped that each one will send their $1 to their treasurer as soon as convenient.

This society is auxiliary to the Woman's Foreign and Woman's Home Mission boards of the American Christian Convention, their funds to be divided equally between the treasuries of the same. The officers of this conference society are: President, Mrs. Mary J. Cook, Bluffton, Indiana; recording and corresponding secretary, Miss Nettie Bowser, Collamer, Indiana; treasurer, Mrs. E. Ross, Collamer, Indiana.

J. G. BISHOP, Mission Secretary.

Indianapolis, Indiana.

Concert of Prayer for Missions for September.

TOPICS.

I. For the secretary of the American Christian Convention, for the Mission secretaries, and the editors of all of our periodicals, that they may be enabled to so plan, write, and edit that our people may be lifted up to the Gospl standard of giving for the spread and on-coming of Christ's kingdom.

JAPAN.

II. For Topic No. II. every one should gather all the information possible on the country, the people, the form of government, religion, the work of missionaries there, etc. Read in HERALD OF GOSPEL LIBERTY, *Christian Sun*, *American Christian*, and missionary periodicals.

SUGGESTIVE PROGRAM FOR MEETINGS.

III.—1. Sing, "Ye Christian heralds, go, proclaim;" 2. Read topics; 3. Prayer; 4. Sing, "Missionary Hymn," by Rev. H. Lizzie Haley in Evangelist's Songs of Praise, or, "I gave my life for thee."

MISSIONARY CATECHISM.

IV.—Question—How far is the Gospel to be preached?

Answer—Mark 13: 10; Mark 15: 15.

Question—How is the preaching of the Gospel related to man's salvation?

Answer—Rom. 10: 13-15.

Question—Is the preacher or missionary to go at his own charges?

Answer—I. Cor. 9: 7; I. Cor. 9: 13, 14.

Question—What are three of the essential elements in giving?

Answer—1. Willingness (II. Cor. 8: 12); 2. Cheerfulness (II. Cor. 9: 6, 7); 3. Bountifulness (Mal. 3: 10.)

Question—Who are blest by such giving?

Answer—The giver and the receiver, and God is glorified (II. Cor. 9: 9-15).

V. Prayers, addresses, singing, readings, or essays on Japan, etc.

VI. Sing, "There's a fullness in God's mercy." Benediction.

EMILY K. BISHOP, Mission Organizer.

127 Williams St., Dayton, Ohio.

Missionary Boxes.

As you have been reading in the missionary journals and reviews, and learning of the great results accruing to the treasuries of the missionary societies of other denominations from their mite boxes, extra-penny-a-day boxes, missionary barrels, etc., have you been saying, "Why do not our people get out something of that sort and not be so much behind the times?" I write now to tell you that such is already an accomplished fact. Our Mission secretary has gotten out such boxes, upon which are appropriate mottoes, and Scripture texts representing the biblical position of our people. These boxes are three and one-half inches long, two and one-half inches wide, and one and one-half inches deep, are in assorted colors, and printed in gilt, and make nice ornaments for the mantle or center table.

HOW TO SECURE THEM.

To any persons or missionary societies wishing to use them for the purpose of gathering money for either foreign or home missions to be sent to the Mission secretary, or to the treasurer either of the Woman's Foreign or the Woman's Home Mission boards of the American Christian Convention, they will be sent *free*, the person ordering enclosing a postage stamp (per box) to pay postage. If desired for any other purpose than for gathering money for the mission-work of the American Christian Convention, five cents each, or fifty cents per dozen will be charged. We have already sent out several boxes, and are now waiting orders. We would like to send out five hundred this month. They are of two kinds. The first inscription on one is, "Penny a Day Extra for Missions;" on the other it is, "Offerings for Christian Missions." They can be used for both home and foreign, or for either. The box after being filled once can be emptied and used again. Send orders to J. G. Bishop, 127 Williams Street, Dayton, Ohio. Please send for one quick!

"Are you almost discouraged with life?
I will tell you a wonderful trick
That will bring you contentment, if anything can—
Do something for somebody quick!"

EMILY K. BISHOP, Mission Organizer.

Dayton, Ohio.

Japanese Proverbs.

Light and shade are like an arrow; that is, fleeting.

The cat, when she catches a rat, hides her claws.

A suspicious heart begets a black devil.

Amber, while it attracts dust, does not attract dirt.

R

Marriages.

SWARTS—ROBINS—Married, at the residence of Rev. M. P. Julian, August 5, 1891, and by him, Jacob Swarts, of Johnson City, Kansas, and Alice E. Robins, of Hatton, Kansas.

CUNNEFAR—GREEN — Married, at the residence of the bride's father, W. C. Green, Jasper County, Illinois, by Rev. F. M Lambert, August 9, 1891, Oliver C. Cunnefar and Miss Martha J. Green, both of Jasper County, Illinois.

HUFFMAN—HOLSINGER—Married, at the residence of the bride's father, Samuel Holsinger, July 22, 1891, by Rev. D. A. Barney, J. C. Huffman and Miss Cora I. Holsinger.

GOLLADAY — SILVIUS — Married, on the Christian Camp Grounds, near Hupp, Virginia, July 26, 1891, by Rev. D. A. Barney, assisted by Rev. John Wade, of West Virginia, J. E. Golladay and Laura Silvius.

Obituaries.

Infant daughter of Bro. and Sister A. P. Melstron died August 5, 1891, aged 4 months and 1 day. Services by R. W. PITTMAN.

JACOB HANEY died at his home in Portland, Indiana, August 12, 1891, aged 72 years, 11 months, and 3 days. Services held in Union City, Indiana. Sermon by C. W. HEOFFER.

MARY M. KITT died at her home in Merriam, Noble County, Indiana, July 29, 1891, aged 21 years and 3 days. Deceased was a daughter of Jacob and Sarah Kitt. Her father preceded her to the spirit world several years ago. She was a member of the Merriam Christian Church, and her life was worthy of imitation. She was beloved and respected by all who knew her. Services held in the Merriam Chapel, conducted by the writer. The house was filled and many could not obtain seats, and a deep solemnity seemed to pervade the hearts of all. She died as she had lived, in the triumphs of a living faith. May God comfort the widowed mother and sorrowing sister and brothers. J. W. BOLTON.

HENRY YOUNG was born in Stark County, Ohio, March 9, 1813, and died July 29, 1891, aged 78 years, 4 months, and 20 days. He was married to Julia Ann Foulke, April 18, 1833, with whom he lived more than 58 years. To this union nine children were born. The wife and six children are left to mourn the loss of a husband and a father. He lived to witness the fifth generation—49 grandchildren, 33 great-grandchildren, and two great-great-grandchildren—all being present at his funeral. He was a resident of Logan County, Ohio, 36 years. He was regarded as an honest and upright man. His funeral was largely attended, after which his remains were laid to rest in Greenwood Cemetery, De Graff, Ohio. Services were conducted by the writer in the Christian Church at Logansville, Ohio.

THOMAS HESTON.

JAMES REYNOLDS died at Westbury July 28, 1891, aged 72 years. His death was caused by falling from a load of hay, and his injuries were such that he was unconscious a part of the time. Bro. Reynolds had been a member of the Christian Church in this place for many years, and was a faithful, happy Christian. He had a pleasant word for every one he met, and his religion was not a garment kept for Sunday use, but was continually worn. He will be sadly missed in the prayer-meeting, for he was always present, if possible, and never failed to speak in favor of Christianity and exhort others to come to Christ. Services held in the church July 30th, and notwithstanding the rain fell in torrents the church was crowded with friends and neighbors. Rev. I. J. Willmarth preached an excellent sermon. We expect, if faithful, to meet Bro. Reynolds on the resurrection morn, for the crowning day is coming by and by.

C. J. AYLES.

FRANCES (RUE) ATHY was born in Clark County, Ohio, April 9, 1810, and died August 9, 1891, aged 81 years and 4 months. She was married to John Athy, September 6, 1832. To them were born nine children, all of whom are living and were present at the funeral, except one daughter, who lives in Arkansas. Sister Athy joined the Knob Prairie Christian Church at Enon, Ohio, in 1832. From this time until her death she remained a faithful Christian worker. She was always regular in attendance at church services until advancing years made it impossible for her to be present. The Bible was her constant companion. The promises it contained were dear to her, and she could truly say, as she approached her dying hour, "I have kept the faith." She was a life member of the Christian Missionary Society. Having lived all her life in Clark County she has witnessed the wonderful change that has taken place. During all these years she has labored for the building up of Christ's kingdom, and in her death the community lost an obliging neighbor, the church a faithful Christian worker, and the family a loving mother. The funeral was largely attended by relatives and friends. The services were conducted by the writer, assisted by Elder Seever, of Springfield, after which her remains were laid peacefully to rest in the Enon Cemetery.

"She is gone, and now in heaven
She sings His praise who died for her,
And to her hand a harp is given,
And she's a heavenly worshiper."

D. B. ATKINSON.

Resolutions.

The following resolutions were adopted by the Merriam Church and Sunday-school on the death of Mary M. Kitt, of Merriam, who died July 29, 1891:

WHEREAS, Our heavenly Father has seen fit to call one of our honored members and faithful workers from labor to reward, we realize that death's cold hand has erased another fair name from our church and Sunday-school records. We believe that our loss is her gain; that as she came to the hour of death the gate was opened by angels' hands and she was permitted to pass through to meet loved ones gone on before, and to bathe her soul in the sunbright clime of never-ending day. We deeply feel her loss, and as a token of our respect for our beloved sister, who, while here among us, lived an exemplary life, being ever ready to assist in building up the Master's cause; therefore,

Resolved, 1. That we tender our heartfelt sympathy to the widowed mother, the only remaining sister, and brothers.

2. That her chair in the choir be draped in mourning for thirty days.

3. That a copy of these resolutions be recorded in the secretary's book.

4. That a copy of these resolutions be sent to the bereaved family.

5. That a copy of these resolutions be sent to the HERALD OF GOSPEL LIBERTY for publication.

MRS. ALTIE OTT,
MISS GERTIE YOUNG,
J. W. BOLTON,
Committee.

The Condolence Committee of the Northwestern Indiana Christian Conference (session of 1891) reported as follows:

WHEREAS, In the providence of God, who doeth all things well, death has laid its cold, icy hand upon our beloved sister, Lottie B. Ulery, companion of Bro. James Ulery, that we now express our sympathy in this sad hour of bereavement, and assure him and his motherless children that with them we bow in sorrow and express our grief, realizing the loneliness when these separations take place. We can feel this assurance, that we mourn not without hope, for she left the brightest evidence of her salvation. With a pure mother's love she would have gladly stayed with her family that she might give them such training so essential to their future welfare and happiness.

Before her departure for the silent land she gave such directions and selected homes for her children, that they might have the care of mothers who had experience in the training of children. This showed the most careful thought of one who loved only as a mother can love. On Saturday, June 27, 1891, heaven's gates swung wide open, and on the white-winged angels of glory the spirit of our beloved Sister Lottie B. Ulery entered "the rest that remains for the people of God," and there with one of her sainted children, and many other loved ones gone before, she is now enjoying the realities of the heavenly land; therefore,

Resolved, 1. That we, as a conference, and all here assembled, bow in submission to the will of our heavenly Father, and that our president, Bro. S. McNeely, lead us in prayer, committing to God our brother in his sorrow and the motherless children to his protecting care, and that the choir then sing "At Rest," this being a piece of her own selecting to be sung at her funeral.

2. That a copy of these resolutions be spread upon the minutes of the conference, published in the HERALD, and also presented to the family.

C. V. STRICKLAND,
A. L. WEST,
J. A. SUTTON,
Committee.

Banana Peel on the Sidewalk.

The street car had passed, but to catch it he reckoned,
So he ran like a deer, and shouted and beckoned,
Till he planted his heel
On a smooth bit of peel—
Then he saw half a million of stars in a second.

He was in too great a hurry; better have waited for another car. There are cases, however, where haste is necessary. If you have night-sweats, feverishness, weak, sore lungs, and a hacking cough, do not lose an hour in obtaining a supply of Dr. Pierce's Golden Medical Discovery. Delay in such cases is dangerous; it may be fatal. Before the disease has made too great progress, the "Golden Medical Discovery" is a certain cure. In fact, it's guaranteed to benefit or cure, or money paid for it promptly refunded.

Gleanings from the Field.

ILLINOIS.

Hidalgo.—I am still at work. Having visited several different parts of the field, I am now at Hidalgo, and I find the work here in splendid order, with a membership of about 60 good, faithful workers for the Master—among whom are Bros. Carr, L. Vanetta, and others. They have overcome all difficulties, and have succeeded in erecting a fine frame church-house, 35 by 50 feet, 16-foot ceiling, and the work is nearly completed. Under the watch-care of Bro. C. Hole, pastor of this church, the work will surely be a complete success. Bro. Hole is an earnest Christian minister, and, though young in years, is accomplishing a grand work at all his points of labors. May the blessings of the Father attend him.—Z. MARION LAMBERT.

NEW HAMPSHIRE.

Manchester.—After spending a week at the camp-meeting at Craigville, I left for Newport, Maine, to spend a few days with Rev. John W. Webster, pastor of the Christian Church in that village, and also to attend the G. A. R. meeting at Camp Benson. On arriving at Portland, we took the "Flying Yankee," which took us over the iron rail a part of the time at a mile a minute. In less than three hours we made the entire distance of 110 miles. My little son, Ernest, was with me, and enjoyed the trip finely. We received a cordial welcome from Bro. Webster and family. Newport is a pleasant village on the western border of Penobscot County, 25 miles from Bangor and 225 miles from Boston, Mass. The population is 1,200. There is a large pond in the center of the town, making a good water-power, which, no doubt, in years to come, will be more extensively used than at present. Already new enterprises are starting up. The foundation has already been laid for a large woolen-mill, and a brick block is now being erected, to be used for the purpose of "condensing milk," which will be a great "boom" to the farmers for miles around. The town has 12 schools with 400 scholars. There are also two churches—the Christian church being known as the "High Street Union Church." A writer in the *Industrial Journal*, speaking of the pastor, says: "We found in Rev. John W. Webster an old comrade, he having been a member of the 16th Maine Regiment, as was the writer. Mr. Webster belongs to the denomination called 'Christian.' He is a faithful, earnest worker, a clear and forcible speaker, and a good pastor. He spent many months in Southern prisons during the war, and has lately lost the use of one eye, which is pronounced by oculists to be the result of injuries received in the war. He is universally respected as a man and as a clergyman." His success in Newport has been great, and many have been added to the church during his three years' pastorate. Bro. Webster was less than 16 years of age when he enlisted in the war. He was converted during a revival at Pine Point, Maine.....Camp Benson, of which mention has been made, is on the north side of Newport Lake, about one mile from the village, across the lake, and 2½ miles by the carriage road. The camp-ground contains about 75 acres. There are several cottages on the grounds; also a large "pavilion," 80 by 40 feet. During the camp season scores of tents are erected. The G. A. R. hold an annual muster in August, continuing a week or more. Entertainments are provided for each day, and on the Sabbath religious services are held. Bro. Webster, chaplain of the association, invited me to attend the camp and speak on the occasion. Upon arriving on the ground, Sunday morning, August 9th, it was a pleasure to meet Bro. Jewett, of Palmyra, well known to many readers of the HERALD; also Rev. John Lang, of Ripley, and Bro. Grindley, of Newport, recently ordained. The morning service was largely attended. There was excellent singing by the choir of the Christian Church, and an earnest prayer by Bro. Lang. The sermon was upon the blessings which come to us through sufferings. In the afternoon a large audience gathered to listen to a talk upon temperance. A social meeting in the evening closed the services of the day.....Thursday morning, August 13th, we bade adieu to Bro. Webster and family, and took the train for Topsham to spend a few days with our friend and brother, Rev. I. S. Jones. Here we remained over the Sabbath, preaching twice to large congregations. Bro. Jones and family are pleasantly situated, and much liked by the people.....Sunday evening we received a telegram calling us home to attend the funeral of a lovely child of one of the families of our congregation. We left Topsham on Monday morning, stopping a few hours at Old Orchard Beach, arriving home late in the evening. Our pulpit was supplied during our absence by Rev. C. R. Crossett, of Manchester, and Rev. Joel Wilson, of Kittery, Maine.....Miss Mamie A. Thurston, of North Saco, Maine, departed this life July 22d, at the age of 24 years. Miss Thurston was a devoted Christian, and was held in great respect and admiration by the whole community. She was ready for every good word and work. About three years ago, under the pastorate of Rev. O. J. Hancock, and while assisted by Miss Lizzi Haley in revival work, Miss Thurston experienced religion and united with the North Christian Church. A father and mother, two brothers, and three sisters mourn their loss. The funeral services were conducted by her pastor, Rev. J. H. Mugridge, assisted by Rev. M. Harmon. Thirty carriages conveyed about 100 people from the house to the last earthly resting-place.....There is a good degree of religious interest in the church at Saco, and Bro. Mugridge is greatly encouraged in his work..... Rev. C. L. Baker has moved into the parsonage at Kittery Point, Maine, and entered upon the active work of his pastorate.....A new pipe organ is being put into the South Christian Church at Haverhill, Mass.....Several Christian churches in Maine and New Hampshire are without pastors. Some of them are located in places where the cause should not be allowed to die.—JOHN A. GOSS, August 19th.

NEW YORK.

Binghamton.—It was my privilege last Sabbath to worship in the home church in Binghamton, and to hear from the pastor, Rev. Charles McGlauflin, one of the best, most practical, and heart-searching sermons that it has been mine to hear in a long time. I am glad the church was able to secure him. Oh, for more men who care more to please God than man; who rejoice more to proclaim the truth than to tickle the ears of their hearers. Only four or five years ago, Rev. H. L. Hastings, editor of *The Christian*, was arrested and jailed for reading the Bible on Boston Commons. Now a Gospel sermon is preached there every Sabbath. If more men had convictions of right, and courage to stand by them, the Bible would be read everywhere; saloons would be closed, evil put away, and the kingdom of God would come. Bro. McGlauflin is drawing a good congregation, and doing an excellent work. He is well spoken of by those in and out of the church. Thirteen have been added to the church during his four months' administration, and others are coming. His paper, the *Christian Visitor*, is well received wherever I have found it in my travels. God bless the pastor and the faithful few "in the church on the corner," and make them mighty to tear down the strongholds of sin.—M. W. BORTHWICK, August 11th.

INDIANA.

Portland.—August 12, 1891, marked the 50th anniversary of the Salimonia Christian Church, near Portland, Ind. A fine rain the day before had cooled the air and laid the dust; so we had a delightful day. The meeting was called to order by the chairman of the Executive Committee. Song by the choir—hymn No. 20, Evangelists' Songs of Praise; scripture lesson by Elder Davenport; song—hymn No. 90; invocation, Elder Atchison; address of welcome by the pastor, Rev. R. P. Arrick; response by Revs. Stovenour, Davenport, Spade, Atchison, Jacobs, and Stone. Adjourned for dinner in the shade of the trees around the church. The baskets were well filled, and an enjoyable time was had during recess. The first thing in order was taking a picture of the church and congregation. After the congregation was seated, Elder James Atchison, of the Eel River Conference, stepped to the pulpit and lined that good, old and familiar hymn, "Come, Holy Spirit, Heavenly Dove," which was sung by the choir of 50 years ago. Bro. Spade led in singing. This was a grand feature of the exercises. The old brethren and sisters sung with the Spirit, while the young folks looked on in wonder. An old-fashioned experience-meeting followed, which was grand on account of the spirit that was in it. Those old hymns and talks that (as one dear old mother in Israel said) had a little grain of "shout" in them, were inspiring even to the lookers-on. Bro. Atchison then gave us an account of his early ministry as an itinerant, traveling over bad roads, through a thinly-settled country, to preach the Gospel to the early settlers—saying he received $5 for his services the first year. He preached for the Salimonia Church 47 years ago, when they met in Father Spade's barn and in the cabins of the neighborhood. He advised love and the unity of the Spirit among the brethren now as it was then, and said there would be more charity one for another, more piety in the church, more careful living up to the teaching of God's Word. The talk was timely for the church and good for the community, as they saw love and good-will beam in the face of that godly man. Next came the roll-call of the charter members. All was quiet. When the name of Andrew Harvey was called, the congregation seemed to look for an answer. After a pause, Bro. Atchison, with solemn voice, answered, "Dead." And so it was all the way through the roll, except one (George Fruit), and he was not able, on account of age and his distance away, to be present. This roll-call touched the people and brought tears to the eyes, as it called up old associations. The exercises were closed with the hymn, "Love is the Bond of Union," and general hand-shaking, at the request of Bro. Atchison. Prayer by Bro. Jacobs followed. All in all, the meeting was a success.—J. S. HAWKINS.

Elwood.—On the first Sabbath in August I met Bro. Himes at Ironwood Church, in a grove-meeting. The day was beautiful, and a large congregation assembled. The brethren had prepared the grounds nicely. I met many of the friends of days gone by, as I had preached to this church two years, and many were the warm greetings that I met. I talked in the forenoon from Hebrews 11: 6, of the staples of religion and the essence of Christianity, to a large and attentive audience. Elder Himes spoke in the afternoon, after a social service. The Elder is one of our giants in biblical knowledge—one who is able to defend the principles of the Christian Church. As the day passed away we retired to our homes, feeling that we had made a Sabbath day's journey toward our eternal home.....August 9th, I left home to join Elder Florea in a grove-meeting with the Bellville Church, near Warren, Huntington County, Ind. On our way we met Bros. Florea, Purnell, and Bozzell, of the Christian Church, and Bro. Ellmore, of the Disciples at Marion, who accompanied us to Warren. Bro. Purnell preached on Saturday night and Sunday afternoon. His sermons showed that he had studied to approve himself a workman. I spoke on Saturday morning in the grove, and at night in the church-house. We found a dear, good people at Bellville. Bro. Florea has been preaching to them for two years or more, having organized first in a school-house; but they have since built a very neat chapel. I found many who I believe are striving to serve the Master. The brethren did not forget our temporal wants—a thing that is too often neglected by our people. We have many to-day who have been driven to other occupations simply because the church failed to do its duty in this direction; but I believe we as a people are becoming awake on this line.....The church at Elwood has elected Bro. Florea to preach for them twice a month for next year. May God wonderfully bless him in his work.....Elder Hurcules and Bro. Joel Minnick start to North Carolina to-night, to the gold mine. May prosperity attend them.....We wish to say to the brethren of the Miami Reserve Conference: Don't forget the institute at Clarktown, which convenes August 25th, at 7: 30 P. M.; also, the quarterly conference will convene at the above church on Saturday evening before the fifth Sabbath. Come, brethren, let us make this institute a success. We shall feel sadly disappointed if there is not a good turnout. Brethren of other conferences and other churches are invited to meet with us.—T. L. STAFFORD, August 13th.

MICHIGAN.

Marshall.—I am on my last month of service here, and contemplate a visit to old fields in Wisconsin before engagement anywhere else, but hold myself open to correspond with or to visit any church so desiring.—J. A. YOUNG, August 12th.

Hillsdale.—The 5th day of August will long be remembered by the Posts and those who met with them at their reunion. The day was all that could be desired. They met at Israel C. Post's, and no one could do more to make the company happy. All seemed to enjoy themselves, especially when seated around the well-filled table; and we know "there was more than twelve baskets full of fragments taken up." After all were seated around the table, Miss Bessie Post read the welcome, after which Rev. S. C. Post returned thanks to the Giver of all blessings. Fifty-nine partook of the bountiful repast. After a pleasant table-chat, the company was called to order, and two very interesting letters were read from Miss Jennie Post, of Kalamazoo, and Aaron Post, Salt Lake City. The children did their part toward entertaining the company by reciting some very good pieces. The old officers were re-elected. The day passed all too quickly; yet, amid all the happiness of the day, we could but drop the silent tear, for there was a vacant chair. Death has taken a link from the chain. George Post's place at the family board is vacant—the first of the seven brothers to pass over the river and join the dear departed on the other shore. Methinks, when the great reunion takes place, there will be great joy; for Jesus and the happy angels will be there. One beautiful scene was that of the children seated at a table by themselves, 12 in number. We thought, God bless the children. All seemed to be sorry to have the time come to say good-bye. How many will be spared to meet in 1892? God bless all the members of this family circle. May they all be spared to meet in many gatherings like the one just closed. And when they are called home, may their work be all done, and well done.—B. A. SHORT.

Portland.—George Jones, late editor of the New York *Times*, whose death was chronicled during the past week, was well known by me in my early childhood. His brother, the late Deacon John Jones, was my uncle by marriage, as his wife was a sister of my father. For many years Deacon Jones was engaged in mercantile business in Rochester, N. Y. Eight of my earlier years were spent in his family. When I entered the household, George was clerk in his brother's store. He was very kind to me, and I remember him with pleasure, as also his most excellent wife, who occasionally visited at my uncle's after their marriage, and after George had entered the business office of Horace Greeley, in New York. There he became acquainted with the late Hon. H. J. Raymond, and together they founded the New York *Times*, since which his life has been associated with that paper.....Yesterday I preached at the U. B. church.—D. E. MILLARD, August 17th.

VIRGINIA.

Holland.—Quite a number of protracted meetings have taken place, and still are being held. Rev. H. H. Butler's meeting at Damascus, Gates County, N. C., resulted in a gracious revival. He reports about 50 conversions. He was assisted by Rev. C. J. Jones, Jr., of Berkley.....Rev. J. T. Kitchen, pastor, was assisted last week by Rev. H. H. Butler in a glorious work of grace at Liberty Spring, Nansemond Co. We have not as yet heard the full result, but a number professed conversion. Bro. Butler expects to hold a protracted meeting at Oakland this week. He is much disappointed in not having Rev. W. G. Clements, of North Carolina, to assist him, as he so expected.....The editor of the *Sun*, Rev. J.P.Barrett, is also announced to hold a protracted meeting this week at Antioch, Isle of Wight County, assisted by other brethren.....Rev. M. W. Butler has secured the assistance of Rev. J. L. Foster, of Raleigh, N. C., in protracted efforts at Waverly and Ivor, two churches of his charge,—one in Sussex County, the other in Southampton County,—to take place soon.....We had a fire in our little village (Holland) last Wednesday night. We thought Holland too young and small a place to afford a fire; yet one store and a two-story dwelling attached were burned. The loss was covered by an insurance of $3,000.....The editor of the *Sun* has been engaged to preach the dedicatory sermon of the new house of worship at Union, in Surry County, Va., on the fifth Sunday in August.....Rev. P. H. Fleming has just closed a meeting at Lebanon, Caswell Co., N. C. There were 22 conversions and 13 accessions. Rev. W. W. Staley, of Suffolk, assisted the pastor.....Our brethren in Alabama report prosperity in the churches with occasional additions. Rev. J. D. Elder is now on an evangelistic tour in the Sand Mountain country in north Alabama. Dr. J. M. Welch, of Truett, Ala., reports 18 additions to New Hope Church. Rev. J. W. Elder did the preaching. ....The prospect for a large opening at Elon College at the fall session, August 25th, is most auspicious; 150 matriculations are confidently expected. Many new buildings are going up, and many new families will move there to educate their children. —R. H. HOLLAND.

INDIANA.

Mellott.—Rev. James H. Voliva and son preached at Mellott, August 9th. Deacon Michael Pogue, of the church at that place, has been well down in the valley of the shadow; but the light of returning health is again seen.....The "Munson Choral Union," organized January, 1891, recently captured the prize at a Sabbath-school picnic, where they came in competition with old singing choirs and one singing league. Rev. Henry Passage is proud of their record.....We met Rev. E. D. Simons not long since, and our first impression was that he was off for an outing on the banks of the Kankakee; but he informed us that he was bearing home a beautiful quilt, the gift of a generous-hearted sister in Owen County.....Rev. L. W. Bannon will again be with us in our annual session of conference. He is our eldest member, and has not missed a session for years. We feel to remind our brethren of a largely neglected duty upon their part, in not calling him to assist them in special or revival meetings. He is a good helper. We have tested him and found him even so.....A. S. Downey, of the Eastern Indiana Conference, will be retained as pastor of the Pleasant Hill Church.....The Spring Hill Church, Yeddo, has not yet secured a pastor. This is quite a good field for a minister. Their house has lately been repaired, in and out, and they have one of the best choirs in the county. Any minister desiring work will do well to correspond with Bro. F. M. Shell, Yeddo, Ind. .....I shall ever remember last Sabbath, because of the fact of my bidding adieu to my parishioners at Otter Creek. Five years begets an attachment between pastor and people that makes it very difficult to say "Farewell." Rev. A. J. Akers, a former pastor, has been chosen as our successor. We wish him in the future, as in the past, unbounded success.....Well, brethren of Western Indiana Christian Conference, we have for the past four years served you to the best of our ability, as a medium of communication for the HERALD. To us it has been a pleasant duty. We have endeavored to treat all with fairness, speak words of comfort and good cheer, and thus assist you to bear the burdens and responsibility of your great work. I hope this department will be committed to abler hands. You will please accept my thanks, brethren, for your courtesies and kindness.....Eighteen years ago, at Pleasant Hill, Ind., Rev. J. T. Phillips was first elected as president of the Western Indiana Conference. During all these years he has been retained as such. What a grand record! He has beheld the vacated seats, year after year, of those who rallied to his support years ago, and to-day, virtually, our conference is composed of new and young members. Bro. Phillips ever has sacrificed for the good of the general work. And now, my dear friends, by the record of the past let us be influenced for the future. We hope to meet you next week in conference session.—R. H. GOTT, August 14th.

Book Notices.

SONGS OF JOY AND GLADNESS (No. 2) is a very superior collection of hymns and tunes for Church and Sunday schools, published by McDonald, Gill & Co., Boston, Mass.; 240 pages; price, 40c. We think it will meet with large favor.

LITTELL'S LIVING AGE for August 15th and 22d contains The Commonwealth of Australia, Woodlands, 1799—a Rustic Retrospect, Nineteenth Century; The Union of the Australias, and Punch and his Artists, Contemporary; Sir John McDonald, Fortnightly; The Farmer-Monk, and The First Handel Festival, National; The Eve of St. John in a Deserted Chalet, Laurence Oliphant, and Squire Doot of Doot Hall, Doot Hill, Ireland, Blackwood; Reminiscences of Sir Richard Burton, Kane, a Soldier Servant, and Wayfaring by the Upper Dordogne, Temple Bar; On Autographs, Longman's; Grasse in Spring, Belgravia; The Recovered Aristotle, Leisure Hour; Invisible Paths, Gentleman's; and poetry. $8 per year, or any of the $4 American monthlies or weeklies for $10.50, both postpaid. Littell & Co., Publishers, Boston, Mass.

The Craig Press, Chicago, will shortly issue a book entitled "Chicago's Dark Places," personal investigations by a corps of specially appointed commissioners, superintended, arranged, and edited by a prominent reform worker. The book has comprehensive chapters on poverty and the poor, saloons and their habitues, theaters, concert halls, and museums, immoral dives, the social evil, procuresses and abductors, obscene books, pictures, and advertisements, etc., together with observations on the making of criminals, the agencies of reform, with suggestive remedies as to the removal of the evils which exist. Cloth, $1; paper, 50c.

The *Arena* for September is as usual fully abreast with the advanced thought of the times. The paper which will probably attract most attention, owing to its timely appearance, is "Fashion's Slaves," a profusely illustrated contribution on woman's dress reform, by the editor. We do not know whether or not Mr. Flower had been informed of the proposed inauguration of the dress reform movement at Chautauqua, which has attracted such general notice by virtue of the radical position taken by its leaders and the encouragement given the move by such leading women as Miss Frances E. Willard and Mrs. Frances E. Russell, but he certainly scorces another palpable hit in the timely appearance of this paper. Among the many other noteworthy contributions are the Rev. Dr. Geo. C. Lorimer's defense of Dr. Briggs and his associates; Frederic W. H. Meyer, of Cambridge, England, on the work accomplished by the English Psychical Society; Kuma Oishi, M. A., of Tokio, Japan, on Constitutional Government in Japan; Rabbi Solomon Schindler on Intermigration; and Sylvester Baxter on the Austrian Postal Banking System. The *Arena* has made for itself the foremost place as the review of advanced and progressive thought.

THE NORTH AMERICAN REVIEW.—The constant aim of the editor of the Review is to lay before the public the most carefully matured thoughts of leading workers and thinkers on all questions of general interest to intelligent people. In carrying out this policy the pages of the magazine show regular contributions from many of the most eminent men and women in America and Europe. No vital question of importance is neglected, and the Review, being perfectly non-partisan, is in position to present all sides of every topic without favor or prejudice. It will thus continue to be a comprehensive reflex of the highest and broadest thought of the times, and of its most important activities in every direction. No intelligent reader desirous of keeping abreast of the best thought of the day can afford to be without it. "The North American Review, edited by Lloyd Bryce, is the most carefully edited and the most comprehensive of our American monthlies. Its contents are always of special interest." —[Citizen, Toronto, Canada. Fifty cents a copy; $5 a year. The North American Review, New York.

Conference Notices.

VERMONT WESTERN.

The Vermont Western Christian Conference will hold its next annual session with the Christian Church in Calais, Vermont, commencing September 10, 1891, and holding over the following Sabbath.

U. H. BURDICK, Sec'y.

ILLINOIS STATE.

The next annual session of the Illinois State Christian Conference will convene with the Christian Church in Newton, Jasper County, on Wednesday before the first Sunday in October, at 10 o'clock A. M., 1891. Newton is located on the P. D. & E. R. R. We urge a full attendance, and expect every district conference represented and prepared to liquidate all claims. Also the secretary of each of the various departments are requested to be present with full reports Do not forget the time, place, and the great importance attached to this session.

REV. ROBERT HARRIS, Pres't.
REV. GEO. W. DRAPER, Sec'y.

SOUTHERN OHIO.

The Southern Ohio Christian Conference will convene in its seventy-first annual session in the Christian Church at Pricetown, Ohio, on Saturday, October 17, 1891, at 10 o'clock A. M. Rev. C. F. Park will preach the evening preceding, and the annual address will be delivered by J. F. Burnett. The usual subjects will be brought before the conference by the department secretaries as follows: Education, Rev. C. F. Park; Missions, Rev. R. H. McDaniel; Publishing Interests, Rev. C. L. Singer; Sunday-schools, Rev. W. W. Bagby. Visiting brethren are cordially welcomed. Church clerks failing to receive blanks will please notify the secretary.

C. W. GAROUTTE, Pres't.
J. F. BURNETT, Sec'y.

MERRIMAC.

The next annual session of the Merrimac Christian Conference will be held with the Christian Church at Grafton, N. H., at the East Village, commencing on Thursday, September 10, 1891, at 2 P. M., meetings to continue over the following Sabbath. Delegations and full reports from all the churches are earnestly solicited. W. S. MORRILL, Sec'y.

South Danbury, N. H.

IOWA UNION.

The Union Christian Conference (Iowa) meets in annual session with the Oakland Christian Church, six miles north of Columbus Junction, Louisa County, Iowa, on Thursday, at ten A. M. October 15th. Annual address Wednesday evening before. Arrangements will be made to meet the accommodation train on the Rock Island and the passenger trains at Cove, on the B. C. R. R., on Wednesday. Those desiring to be met at other times at either place will please write in time to H. Ramer or Wm. Van Horn. As the meeting is out of the way of other conferences, it is desired that there should be a large attendance from abroad as well as at home. L. FOLTZ.

TWO HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will run Harvest Excursions, Tuesdays, August 25th and September 29th, from Chicago, Peoria, Quincy, and St. Louis, to St. Paul, Omaha, St. Joseph, Kansas City, Denver, Helena, Salt Lake, and all other points in the North West, West, and South West. Rates very low; tickets for sale at all company's ticket offices at points on and east of Mississippi River. Many connecting lines will sell through tickets for these excursions. Inquire of local agent for full information, or address, P. S. Eustis, Gen'l Pass. and Ticket Ag't, Chicago.

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Calendar for 1891-92.

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Spring term begins March 22, 1892.

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Winter Term begins December 29th, ends March 20th.

March 30th, Spring Term begins. Annual address Sunday, May 31st. Examinations begin Monday, June 1st. Evening reunion Wednesday, June 3d. Trustees' meeting Thursday, June 4th. Spring Term ends Friday, June 5th. Literary entertainment Friday evening, June 5th.

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Conference Notices.

SOUTHERN INDIANA.

The twenty-eighth annual session of the Southern Indiana Christian Conference will be held at Burnt Prairie Christian Church, six miles northwest of Carmi White County, Ill., commencing at 2 o'clock P. M., on Thursday before the second Sabbath in September, 1891.

J. N. LINZY, Pres't.

R. C. CARTER, Sec'y

NORTH MISSOURI.

The 25th annual session of the North Missouri Christian Conference will be held with the church at Indian Grove, Chariton County, Mo., commencing Thursday, September 10, 1891, at 9 A. M. Those coming by rail will be met with conveyances at Brunswick Junction, on the Wabash R. R., and at Mendon, on the Santa Fee R. R., on Wednesday, September 9th. Any one coming later will please notify me. Ministers and friends of other conferences are invited to attend. C. DEWEESE, Sec'y.

Indian Grove, Mo.

IOWA CENTRAL.

The 23d annual session of the Iowa Central Christian Conference will convene with the Bethel Christian Church, Marshall County, Iowa, on Wednesday, September 2, 1891 at 11 o'clock. Bethel Church is situated about four miles northwest of Albion, on the Iowa Central R. R. Parties coming by rail will be met by conveyances at Albion on Wednesday and Thursday. Those coming from the south should take the morning train, as the evening train only runs to Marshalltown. A full attendance is desired. Come up, brethren, to the help of the Lord.

JAMES FURNAS, Sec'y.

SOUTHWESTERN.

The Southwestern Christian Conference of West Virginia will meet at Elk City, Kanawha County, on Thursday night before the fourth Sunday in September (the 24th). All Christian ministers are cordially invited to meet with us, and especially we invite the ministers of the West Virginia Christian Conference to meet with us. There is a great field for labor in West Virginia, and there are but few that will work for the cause.

NORMAN GIBSON, Pres't.

ERIE.

The annual session of the Erie Christian Conference will be held with the Blue Eye Christian Church at Spring Creek, Warren County, Pa., on Friday, Saturday, and Sunday, September 11th-13th. The regular session will open on Friday morning at 10 A. M., but there will be services at the church on Thursday evening, the 10th, conducted by some one of the visiting pastors. Delegates and all coming to conference by rail should come by the P. & E. R. R. to Spring Creek Station where teams will convey them to the church. A cordial invitation extended to all.

B. MASON, Pres't.

HERMON ELDREDGE, Sec'y.

TIOGA RIVER.

The ninety-eighth session of the western division of the Tioga River Christian Conference will be held with the Christian Church at Thurston, N. Y., August 28, 29, and 30 1891. Those coming by rail will be met at Campbell (which is on the line of the N Y. & L. E. and D. L. & W.), by writing Rev. O. P. Potter, Thurston, N. Y. HARMON HOYT, Clerk.

NEW YORK SOUTHERN.

The 39th annual session of the New York Southern Christian Conference will be held with the Christian Church at Glen Aubrey, Boone County, N. Y., beginning on Thursday, September 17, 1891, at 10 o'clock A. M. Annual address on first day of conference at 2 o'clock P. M., by J. W. Stearns. The clerks of the respective churches are urged to present as full a report of their churches and Sunday-schools as possible at this session. A cordial invitation is extended to all.

J. H. VANATTA, Sec'y.

Binghampton, N. Y.

SOUTHWESTERN IOWA.

The Southwestern Iowa Christian Conference will hold its annual session with the Christian Church at Griswold, Cass County, Iowa, commencing on Wednesday, September 16, 1891 at 10 o'clock A. M. The session will continue over Sabbath. Brethren and sisters from our sister conferences are cordially invited to come and aid us in our work for the Master. Griswold is situated at the junction of the Chicago, Rock Island & Pacific R. R and the Chicago, Burlington & Quincy R. R. Trains arrive twice daily on each road; namely, on the C. B. & Q. at 8:50 A. M. and 1:25 P. M.; on the C. R. I. & P. at 8:15 A. M. and 4:45 P. M. There will be brethren at the depot to meet each train every day to give direction to those coming. Come one and all, praying, God's blessing on us.

N. WALTERS, Conference Clerk.

SOUTHERN WABASH ILLINOIS.

The 72d annual session of the Southern Wabash Illinois Christian Conference will convene with the Christian Church at Mt. Zion, Cumberland County, on September 23, 1891. The church house is four miles west of Hazel Dell, which is on the D. O. & O. R., and four miles southeast of Greenup, which is on the Van R. R. and P. D. & E. There will be conveyances at each of these points on Wednesday, and at Greenup on Wednesday and Thursday. Parties coming on other days will please notify us by card, and they will be met at trains. Blank reports have been sent, and those not receiving them will please notify us. Blanks were sent to last year's clerk. Annual address by Rev. J. A. Tracy on the morning of the second day. The representation is one delegate from each church, with one additional delegate for each forty members or fraction thereof. A cordial invitation is given to sister conferences and brethren from other denominations who will be asked to participate with us in our deliberations.

M. V. HATHAWAY, Pres't.

J. M. PLUNKETT Sec'y.

Notice is hereby given that at the next annual session of the Southern Wabash Illinois Christian Conference the by-laws and constitution will be revised so as to harmonize with the American Christian Convention and Southern Conference. By order of Executive Board. J. M. PLUNKETT, Sec'y.

RAY'S HILL.

The Ray's Hill (Pa.) Christian Conference will hold its 46th annual session with the Milligan's Cove Church, Bedford Co., Pa., commencing on Saturday before the last Sunday in August, 1891 (29th), at 2 p. m. The home mission society and Sunday-school convention will each hold a session in connection with the annual session of conference. Let all come prepared to work that we may have a pleasant and profitable session. Churches not receiving blanks will please notify secretary, who will supply them. Persons from abroad desiring to attend the conference will please address Bro. S. B. Carpenter or Rev. W. C. Garland for particulars. M. M. BOOR, Sec'y.

Buck Valley, Pa.

WESTERN ILLINOIS.

The next session of the Western Illinois Christian Conference will meet in the Olive Christian Church (Warren County) on Wednesday, at 2 o'clock P. M., September 16, 1891. The Olive Church is about two miles northwest of Avon. Avon is on the C. B. & Q. R. R., where conveyances will be to convey all to the place of meeting. The annual address will be delivered by the secretary of conference; Robinson Ashley, alternate. A cordial invitation is given to all brethren and sisters to come and help us. M. H. MITCHELL, Pres't.

GEO. W. IRONS, Sec'y, Bernadotte, Ill.

EASTERN INDIANA.

The Eastern Indiana Christian Conference will convene in 53d annual session with the church at Winchester, Randolph County, Ind., on Friday, the 18th of September, 1891, at 2 o'clock P. M. sharp. The churches are reminded of the collection for conference incidental and missionary fund to accompany their reports, or may be forwarded to the secretary in case of failure of representation. An entire representation or report is expected both from the churches and the ministry. For blanks address the secretary. The board of trustees will convene at same place and date at 10 A. M. sharp. S. W. BENNETT, Pres't.

SAMUEL LONG, Sec'y, Versailles, Ohio.

SOUTHERN KANSAS.

The Southern Kansas Christian Conference will meet in its 15th annual session with the Neola Church, Stafford County, Kansas, on Wednesday at 2 o'clock P. M., September 16, 1891. Annual address by Elder W. R Fuller; alternate, Elder J. T. White. The Neola Church is located on section 36, town 25, range 11 west, and is five miles northwest of Turon, and three miles southeast of Neola Station. Those coming on the Rock Island Railway will stop at Turon. Those coming on the Missouri Pacific Railway will stop at Turon or Neola Station. Conveyance on the first day of conference from Turon and Neola stations.

HENRY COLE, Sec'y.

MIAMI OHIO.

The Miami Christian Conference will meet in annual session with the Hopewell Christian Church at Pleasant Hill, Miami County, on Saturday, August 29, 1891, at 10 o'clock A. M. Pleasant Hill is on the Dayton, Fort Wayne & Chicago R. R., and five miles south of Covington on the Pan Handle R. R. The usual reduced railroad rates on the certificate plan will be obtained. C. W. CHOATE, Pres't.

N. DEL MCREYNOLDS, Sec'y, Northville, O.

OHIO.

The 34th annual session of the Ohio Christian Conference will convene with the Macedonia Church, Scioto County, Ohio, September 3, 1891, at 2 P. M. Ministers and delegates are requested to be present at the opening session. Those coming by railroad will get off at Lucasville on the S. V. R. R., and Rushtown on the N. W. R. R., where teams will convey them to the church, first day only. Visiting brethren are invited. JAMES MOODY.

Waverly, Ohio.

DES MOINES.

The Des Moines (Iowa) Christian Conference (39th annual session) will convene with the Pleasant Ridge Christian Church September 9th, 1891, on Wednesday, at 2 P. M. There will be preaching Tuesday evening the 8th. Annual address by Rev. J. L. Towner. Dear brethren and sisters, please remember conference opens Wednesday at 2 P. M., and if possible come to stay during the whole session; above all, for once in the history of Des Moines Conference, be at the opening session so that we can open and do business properly, and you will get the full benefit of conference. This is most important. Come in the name of Jesus, come praying, come full of the Holy Spirit, and do not forget to bring or send a liberal conference fund. Pleasant Ridge Church has a nice new chapel built this season, and is located four miles northeast of Afton, Union County, Iowa. All coming by rail will be met with conveyances at Afton, on the Burlington Route (C. B. & Q.) and at Talmage on the Chicago, St. Paul & Kansas City on Wednesday and Thursday. A. R CREGER, Sec'y.

Box 88, Truro, Iowa.

IOWA UNION.

Union Christian Conference will convene at Oakland Church, Louisa County, Iowa, on Wednesday evening, September 16 1891. All who may wish to attend will be met at the stations on the first and second days.

E W. SAGE.

NEBRASKA.

The Nebraska Christian Conference will hold its sixteenth annual session at Wayland Church, Polk County, Nebraska, commencing at 2 P. M., September 24, 1891.

MORACE F. SMITH, Sec'y.

MT. VERNON.

The Mt. Vernon Christian Conference will meet in annual session at Roseville, Muskingum County, Ohio, August 28, 1891. Elder Grate is to deliver the annual address Preachers will please see to it that their "Mission Gleaners" send up good reports. Roseville is on a railroad ten miles southwest of Zanesville. ENOS PETERS, Pres't.

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Church Notices.

The eastern division of the New York Central Christian Conference will meet in quarterly session at Westbury (Wayne and Cayuga Counties, N. Y.), commencing Friday evening, August 28, 1891, and continues over the Sabbath. A cordial invitation to meet with us at this session is extended to all

I. J. WILLMARTH, Pastor.

There will be a meeting on the 11th of October with the Christian Church at South Bend, Nebraska, for the purpose of organizing a conference or ministerial association. All ministers of Western Iowa and this state are urged to attend. South Bend is on the Great Q. Route, from Plattsmouth to Lincoln, 25 miles due west from Plattsmouth, Neb

ELDER J. R. HOAG
DR. W. KIRK.

There will be a Sunday school celebration in the grove near the Polo School-house in Cowley County, Kansas, on Saturday before the second Sunday in September, being the 12th of the month, and on Sunday a basket-meeting. Ministering brethren are cordially invited to attend the meeting. May continue during the following week.

A. C. MIZENER, Officiating Pastor.

To the Members of the Southwestern Iowa Conference: As it is my duty as president of conference to assign subjects for essays and addresses, I will say to one and all, to make your own selections, but do not write so lengthy as to take more than fifteen minutes to read your essay. If possible, let your subjects be of vital import of the day. Conference will begin on Wednesday, September 16th, at Griswold, Cass County, Iowa, and continue through the week. Come early and remain until Monday. Visitors cordially invited.

Z. M. WRIGHT, Pres't.

The fourth quarterly and ministerial institute of the Eastern Indiana Conference will convene on Thursday evening before the fifth Sunday in August with the Mount Gilliad Church, two miles east of Red Key, Jay County, Ind. The following is the program of subjects as arranged by the committee for institute work: Miracles, Jesse Jacobs; The spirit of intolerance, J. Byrkit; The effect of Adam's sin on the human family, H. Tate; Christian liberty, R. P. Arrick; Religious cowardice, O. S. Green; Sanctification, S. M. Stone; Inspiration of the Bible, Fred. Stovenour; To be a Christian, A. Long; The relation of the Christians to the temperance cause, W. L. Lundy; The necessity of an educated ministry, Emma Reedy; The needs of Christians, Wm. Terrell; Paper on Matt. 21: 19, S. Long; Co operation on Christian work, F. F. Canada; Bible holiness, W. H. Turney; Seed time and harvest, J. A. Coons. Those to whom subjects have been assigned will retain the same and present them as called before this program is called. The churches will make their annual report to the elder of their respective district at least one week before the time of the convening of this conference. J. BYRKIT, Pres't.

J. R. CORTNER, Sec'y.

The next Ministerial Institute of the Indiana Miami Reserve Christian Conference will be held with the Christian Church at Clarktown, Madison County, beginning on Wednesday, August 26th, at 7:30 P. M. The church is about two and one-half miles northwest of Summitville, Ind. Those who go by rail will get off at Summitville, where there will be conveyances to take them to the place of meeting. The following is the program: 1. Opening address by J. Dipboye, Sr. 2 Define the kingdom spoken of in Matt. 8: 11, 12, and who are the children cast out? by J. Laymon. 3. Hell, what is it, and where located? by F. M. Patrick. 4 I. Cor. 3: 13 16, What day shall declare it, and what the destroying fire and what the saving fire? by F. Vaness. 5. Explain St. John 10: 9 by James Comer. 6. Satisfaction to Divine justice, by Joseph Kinder. 7. What is conversion, by Henry Fiorea. 8. Malachi 3, last half of the tenth verse, by J. B. Heavilin. 9. Christian character, what is it, and how sustained? by John Clark. 10. Explain St. Luke 19: 40, by George Bozzell. 11. Foreordination and predestination, by A. N. Morris. 12. Matt 25: 31-33, by Thomas Mills. We earnestly solicit all the brethren of the conference to attend, as this will be the last institute held until after the conference session. Brethren of other conferences are cordially invited to attend. Come, brethren, let us rally to the work; lay aside the cares of life, and let us spend a few days in the institute. Come one, come all. Those who have no subject assigned them choose your own and come prepared to take part in the discussion.

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COLUMBIA CITY, IND, OCT. 18, 1887.

A lady well known to me and of whose family I am a friend, was afflicted with a nervous disease for a long time and cured at last by Rev. Pastor Koenig. The circumstances were so peculiar that I will give a short history of the case. The lady's sickness started about the end of 1883, the symptoms being unusual anxiety in connection with sleeplessness, which had such an effect on her mind that delusions made their appearance. It was therefore necessary to watch her day and night for fear that she might harm herself, and in the month of August she had to be brought to an insane asylum. After a three-months' trial her condition had not improved in the least, and she was taken home again. About this time the Rev. Pastor Koenig was asked to treat the lady, and in the month of January, '84, she had so much improved by his treatment that she could sleep again, and the excitability and delusions were growing perceptibly less, she had the last of such an attack in the latter part of that month, and to-day she is a healthy person that will always remember the great blessing bestowed upon her by the Rev. Pastor H. Koenig.

She does not wish to have her name made public, and, therefore, asked me to make this statement in her name.

REV. A. M. ELLERING.

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To the members of the New York Southern Christian Conference: By vote at its 38th annual session it was decided to make a change in the constitution at its next annual session, commencing September 17, 1891.

J. H. VANATTA, Sec'y.